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# THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Aryan Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

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# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## FROM AGE TO AGE

The salient points in world history are not the victories and the defeats of potentate or prince, not the rise and fall of nations or of continents, but the vicissitudes of thought, and especially the proclamations, periodically made, of the never-changing Truth.

"From age to age," declared the Indian Shri Krishna more than five thousand years ago, "I incarnate for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

Not by announcing the superiority of a given race or nation, not by branding as inferior and evil a chosen scapegoat race, not by establishing a rule of iron in which no scope is left for individual initiative, is this mission of every great teacher fulfilled, but by the setting of a noble example in his own life and by proclaiming once again, in terms suited to the age to which he comes, "the same exhaustless, secret, eternal doctrine," by sowing the grains of Truth, leaving it once again to the seed to test the soil.

Gautama Buddha, coming twenty-five hundred years later, when "the mighty art was lost," repeated Krishna's message. His esoteric teachings were none other than the *Gupta-Vidya*, the Secret Knowledge of the ancient Brahmins. His own disciples carried his teachings far and wide, northward, eastward, southward, and also to the West, to Egypt, to Greece, to Judæa. And Jesus, coming in Judæa five hundred years after him, preached unmistakably the philosophy of Buddha-Sakyamuni.

Those who claim a unique status for any particular Prophet wrong and belittle him. It is in his setting as one of an unbroken succession of Friends of the Human Race that each great Teacher is seen at his true stature, in his full glory. The Teacher of whom the Christians would like to claim the monopoly is no exception. In spite of their best efforts, those who call themselves his followers have fortunately failed to fit his majestic figure into the niche of a

petty god in the world's pantheon of deities; and for the non-Christian world, as for the Unitarian "heretics," Jesus stands forth in all his grandeur as the Son of Man, a lover of Divine Truth who had become by his own efforts a veritable god on earth, even as his great Predecessors had before him, as his great Successors would after him.

We publish in this issue the first of a series of articles on "Jesus Christ—Glimpses of His Life and Mission" by Ernest V. Hayes. His treatment is at the same time reverent and rational. Arguments for and against the historic accuracy of the Gospels are of little value compared with the lofty ethical teachings there enunciated, which some great Teacher must have given—the Message does not proclaim itself—and the ideal life pattern there portrayed for men to copy if they can, as they can. That to which all but the Christian dogmatist would agree is that the figure of Jesus was that of

> a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given him to explain; that of an initiate who recognized no difference —save the moral one—between men; who rejected caste and despised wealth; and who preferred death rather than to reveal the secrets of initiation.

The mission of every teacher worthy of the name is the same,—to restore to men the truth that in their folly, in their preoccupation with non-essentials, they have forgotten or have overlaid with dogma and with ritual.

Ammonius Saccas, in the third century of the Christian era, declared that

> the whole which Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients—to reduce within bounds the universally prevailing dominion of superstition... and to exterminate the various errors that had found their way into the different popular religions.

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[To present Jesus—as **Ernest V. Hayes** does in this series of studies, the the first of which we publish here—as a Man among men, is by no means to belittle the great Prophet of Nazareth, but rather to add to his glory. There would be little merit in a life of such nobility as is ascribed to him if a unique Divine status had made it impossible for him to act otherwise than as he did. It is the example of Divinity unfolded by struggle and self-conquest that holds out hope for other men. That such an one as he, was *a* "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth.—ED.]

### I.—ANTICIPATION

To understand the life and the work of Jesus, one must know something about the Jew and something about "The Mind of Christ." For Jesus only became Jesus Christ by the full realisation in himself of that Divine Principle which is "the Light which lighteth every man that cometh into the world." That "Mind of Christ" is a term for the spiritual culture known as Yoga.

Jesus was among that number who, through the ages, have realised God with such clarity that the relationship becomes as that of a son to a father. At the same time, harmoniously, he realised his kinship with humanity with such flame that the sinner, the suffering and the oppressed became as himself. That God-and-Man-realisation is truly Yoga, as every Indian knows.

As an advanced soul, nearing the end of human struggle, Jesus was one with the Rishis of India, the nobler of the Hierophants of Egypt and of Greece, and the more spiritually minded of the Prophets of Israel. What led him to choose Palestine as the scene of that incarnation which has become one of the wonders of the world? Was it what Easterners call Karma, the last shred of Karma to be dissolved before he reached Liberation? It must not be forgotten that St. Paul saw him as "made perfect through suffering." Not Very God, as in the subsequent orthodox view of him, but a man *made* perfect. One thing is certain: he identified himself with the race in which he was born, sharing their nobler viewpoint, embodying their ideals.

Through the centuries, the Hebrew People have changed but little. In their better characteristics, they have not changed at all. Their Lawgiver, Moses, like another Manu, impressed on them such a faith, such a culture, as would stamp them for all time as a marked race. The Jew will always believe it is his mission to show the

surrounding nations how to live....

Their natural desire to live in peace, in a sane social order, has been frustrated by turbulent and jealous neighbours. Like later Belgium or Poland, Palestine has been in the way of greedy conquerors, and at the time Jesus is born, it will be under Roman rule. Not a bad rule, as such Protectorates go. Once a people has been subdued, Rome is tolerant and helpful. But the Jew, conscious of his mission, will twist in pain under the Roman yoke. How can he show the world how to live, unless free to live in his own way ? To be freed from the Roman tyranny, more spiritual than material, will be the longing and the aim of every true son of Israel. Away from the sophisticated City of Jerusalem there will be a passion for the coming of the Messiah to re-establish the Throne of David, to set up a Civilisation where swords will not be necessary, where no one shall build a house and another inhabit it, where the lion shall lie down with the lamb, and none shall hurt or kill.

In Galilee, especially, will this longing be found. There we shall find a mere girl in years, with the passion of her race within her. Pure and fervent, Mary will dream of the Kingdom of God, as foretold by the Prophets. In the synagogue, she will think of Hannah, the mother of the Prophet Samuel and of her song: "My soul rejoiceth in the Lord; I am exalted in His salvation." That Prophet came with his spiritual force, centuries gone by, to put new life into a disillusioned people....

Mary is about to go to her husband. It is then that an angel comes to her, bearing the name of Gabriel. In the Hebrew Book of Daniel, Gabriel, as also his Brother, Michael, are spoken of as *men*. And angel in Greek means a Messenger, not necessarily a superhuman being. Glorious indeed is the appearance of Gabriel, like the coming of one of those Adepts of whom most religions tell, but not what in Indian thought would be called a Deva, with a body of pure fire.

Gabriel greets her. She is to bear a son. There is no word of Very God of Very God, a vicarious atonement, or a world religion. "He shall be great and shall be called the Son of the Highest. The Lord God shall give him the throne of his father David. He shall reign over the House of Jacob forever." What Mary hears is what every pious Jew is praying for. It is as though modern India were to hear that a great Rishi was about to be born for her redemption, who, in delivering her, would enable her to take her rightful place as the spiritual heart of the Aryan Race.

Here, in the Gospel of Luke, comes an interpolation to suit later ideas of Mary's Perpetual Virginity. She is represented as saying: "How shall this be, seeing I know not a man ?" As a wife about to share the bed and board of her husband, she would naturally associate the angel's declaration with the first child to be

born of her in wedlock, remembering the Jewish belief that "every male that first openeth the womb shall be holy unto the Lord." An ancient manuscript of a Gospel ( Sinaitic MS. of Old Syriac ) simply tells us: "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called Christ." ( The early Christian ascetics had a thick streak of materialism in them. They could not see that the sex act necessary for the conception of a child could be a very lofty and pure function where advanced souls, like Joseph and Mary, were concerned. The words of Shri Krishna concerning a rare birth in a family of Yogis would have been repellent to these torturers of the body, tormented with sex-phobia. )

The days pass. Joseph and Mary are living at Bethlehem. Luke's story of a general taxation, of a woman, heavy with pregnancy, compelled to undertake a long journey and then to become a mother in a barn, can be dismissed in favour of the account given in Matthew's Gospel. There, the Yogis from the East come "into the house" where Mary and the child are. Those who find a special poetic value in poverty may feel that "Nativity" Plays would suffer if the Barn incident be left out, but the Poverty that helped Jesus and St. Francis, with many an Indian Saint, towards Perfection, was a voluntary renunciation, not a karmic disability.

Under simple but dignified conditions Jesus comes into the world. Shepherds will visit him, having heard a Song ; Wise Men will come, having seen a Star. And "Mary will keep all these things in her heart." We shall hear little of her from now on ; only in certain moments of crisis and decision will her name appear and her influence be felt.

ERNEST V. HAYES

# PHILOSOPHY AS SUCH IN INDIA

## A MISAPPREHENSION

[ **V. Subrahmanya Iyer,** well-known Sanskrit scholar and thinker, analyzes here, with characteristic Indian thoroughness, the fundamental difference in philosophic thought, East and West, and shows the way which Indian Philosophy indicates to the attainment of the "Truth of Truths."—ED.]

Is this the time to think of Philosophy as it signifies to the *modern* mind? Metaphysical speculations, Mystic or Yogic intuitions, Religious inspiration, the illuminations of Art, Theological and Scholastic wrangles or interpretations, nay, even theorisations of Science and whatever else may go now under that name, do undoubtedly bring *satisfaction* or consolation in various ways to *individuals.* But do these personal or private satisfactions mean common comfort *in life* and common *public* peace, *in this world,* to the millions in agony as at this moment? A glance at the history of the world shows that none of these philosophical courses have succeeded in checking human sorrow or suffering *in general.* On the contrary, most of them have aggravated conflicts and consequent misery. The more man grows in thought, the more are the differences and the breaches, not only in religion but also in life in all its aspects. Men have been demonstrating this on an ever increasing scale. When, in the past, was waged a war involving four continents at the same time, as at present? And this after at least two thousand years of the discipline of the best religions and philosophies! May it not then be asked "Does Philosophy *as such* in India, teach anything different?"

In this country, Philosophy *as such* is not concerned with the "spinning of yarns (of novel concepts and intellectual riddles) from within one's own brains" or with seeking consolation or refuge in the "Intuitions" and the "Ecstasies" that soothe those individuals and even those groups that have suffered from "baulked struggle, strained emotion or baffled enquiry." It is, as the highest ancient authorities have declared: "What promotes the happiness of *all* beings and conduces to the welfare of *all,* in *this* world," —not in any other region.

While India has been, in respect of her culture, immensely benefited by her contact with the West, she has forgotten some things that are of permanent value.

Philosophy is a Western word and not the least noteworthy feature of it is that it implies variety, difference and disagreement. As has been pointed out by some eminent thinkers of the West, there may be said to be as many philosophies as there are human beings. For every man

has his own view of life and of the universe. The more words and phrases he uses and the more he spins out of his *imagination* as a poet does, the greater is the admiration for his originality. It is then no wonder that every religious novelty, nay, every fresh effort of imagination, now claims to be philosophy in some sense. And the bewildering plurality of philosophy has driven many a serious mind away from it to the open field of Science.

The West has begun to realize that the way to Philosophy proper lies through Science, but America and Europe have not risen as yet to the level of realizing that whatever is characterised by difference in any respect is not philosophy proper, but religion, Yoga or Mysticism, Escapism, Theology, Scholasticism—at the best, *Speculation* (scientific or metaphysical), if not mere "Blab, blab, blab." Let it not be thought that variety and difference are to be condemned. They are *necessary* stages or steps of thought, stimulating enquiry and leading finally to Truth.

Naturally, the Western exponents of "Indian" Philosophy, as they could understand it, have admired the wealth of *differences* among the schools of India. They could not see anything more in it. Walking in their footsteps the most distinguished of *modern* "Indians" also take pride in the wealth of such differences in India. Modern Indian teachers and students of Philosophy are not able, as yet, to free themselves from the "Western complex." They dwell on the variety and the differences of such thought in this country also. The market is flooded with publications containing accounts of the differences between Patanjali, Kanada, Kapila, Vyasa, Jina, Buddha, Nimbarka, Ramanuja, Sankara, Madhwa, Basava and a host of others. All this is perfectly appropriate, at the preliminary stages. But what about philosophy *as such,* which takes the whole human experience, including *Science,* into account finally? Modern Indian exponents are so deeply impressed by the "Western complex" that they do not care even to ask why Western Philosophy is beginning to take its stand on Science. Let India not ignore what made Carlyle exclaim "Which of your philosophical systems is other than a dream—a net quotient confidently given out when the divisor and the dividend are both unknown?"; or what made Shakespeare say :—

There are more things in heaven and earth...
Than are dreamt of in your philosophy.

If all that Philosophy can do in the West as well as in the East is to divide mankind and to accentuate or to multiply the differences, not only in thought but also *in life,* is it worth while pursuing it any longer?

India answers : "Yes." Her experience has taught her that all calamities in life are traceable to the single fact that every one thinks that what satisfies or pleases him or her, is Truth and that action

based on it is Right.

What India of the *past* and a few of the most eminent thinkers in the West have seen, is that Philosophy proper is concerned solely with *Truth*, but *not* with *satisfaction* derived from faith, intuition, emotion, even intellect, or the like. "A Plato *dissatisfied* is superior to a pig satisfied."

Millions mistake for philosophy "the cave, the theatre and the couch," as Bacon puts it; or, "the volubility of tongue, the multitude of words, the feats of interpretation and the uncommon intuitions of Yoga or Mysticism" as the ancient Hindu Philosopher says. But "Truth is the Home of Philosophy," say the Upanishads.

The Philosopher should have no favourite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons but of things. *Truth* should be his primary object.—Faraday

Philosophy having as her shield a good conscience and as her motto, "Subject to no one but to *Truth* alone." —Paulsen

That enthusiasm for *Truth*, that fanaticism for *veracity*, which is a greater possession than learning, a nobler gift than the power of increasing knowledge.—Bacon

The longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and feel, "I believe such and such to be *true*." —Huxley

*Truth* is the summit of being. —Emerson

Such eminent thinkers in the West attach so much importance to Truth; yet Western *philosophy* has done so little good to mankind *as a whole;* and why? Because the West has not reached the stage of feeling the need for pursuing *Truth to the end.* It has not seen that there is a higher view of *Truth* than that attained even by Religion and by Science. When the Scientist himself becomes aware of the incompleteness of his view of truth, he often slides back to Intuition or to Mysticism, instead of proceeding forward.

The part that Truth plays in Hindu philosophy is best indicated by one of its greatest exponents thus: "God Almighty (Vishnu, Siva or Brahma) Himself may inspire or declare something. But it cannot be accepted unless it be *proved* to be truth." Can the world show a parallel to this attitude?

Sri Ramakrishna Paramahamsa, the greatest of the Philosophers of our times, says, "Thou mayst take thyself away, O! God, but only leave Truth to me."

In India he that seeks to enter the gates of philosophy *as such, without first ascertaining the meaning of Truth* is either a child or a coward.

The variety of the senses in which the word Truth is used, is so great that most writers on "Philosophy" *deliberately* avoid committing themselves to any definition of their own, though they freely quote numberless authorities, which leads us no-

where. Owing to this drawback, the writers, neither in the East nor in the West, are able to get beyond differences of views and distinctions created by their schools or isms. Europe has been familiar with the problem of Truth even from the days of Protagoras and Socrates. Pontius Pilate's famous query "What is Truth ?" has not yet been answered there, though nearly two thousand years have elapsed. Some of the modern thinkers echo the same query.

Every man seeks Truth but God only knows who has found it.— Chesterfield

But what puzzles one is this. Even those who say that Truth cannot be defined and that its implications cannot be clearly described, do possess some vague idea of it. If they did not, their words would amount to nonsense. So the Hindu philosopher holds that there is none who does not possess some *instinct* of Truth. Even the insane and the higher animals reveal it, though in some primitive form, which manifests itself when they try to avoid a repetition of what causes pain or error. But not many men have become aware of its existence and very few have cared to study its nature. Everyone that speaks of Truth, believes that what *agrees* with what one *likes* is truth. But it is deeper enquiry that leads to its meaning.

To begin with the common analysis. Just as one apple added to another is more than one to a white man or a black man, to an aged woman or a young child, to a Muslim or a Christian, a Jain or a Buddhist, a Parsi or a Brahmin, so Truth is the same to all. Similarly fire is felt to be hot and ice, cold, by all except those that are mentally or physically diseased. This non-difference in experience is the chief feature of truth; it leads us to the two characteristics of "Universality" and "Necessity." But this emphasises objective reference. To take into account the truth of thoughts and feelings, which are of a subjective nature, the Hindus add two other features: "Non-contradictability" and "Being beyond the possibility of doubt." Where doubt or difference is possible there truth exists not, nor "Philosophy *as such*."

The great controversy as regards the distinction between Truth and Reality has a value only at the first stage of the quest for Truth. When the stage of non-contradiction is reached, we find no such demarcation: Ultimate Truth and Ultimate Reality mean the same. But it is held by thoughtful men that there are religious and mystic truths, metaphysical truths and, above all, scientific as well as practical truths. But those truths carry their own meanings. It is a matter of universal Knowledge that the same word is often used in several senses. Those truths are not the same for all, nor are they beyond the possibility of contradiction, nor even of doubt. As has been stated already, those views imply only that whatever

agrees with what one *likes* is Truth. Philosophy, however, freely recognises the fact that all these have great value as steps leading to truth and marks them with various qualifying terms such as " partial," "empirical," " compartmental, " " fractional, " " tentative, "—not to refer here to theories like " copy, " " coherence, " "correspondence," "pragmatic" and so forth, which attempt to explain their various meanings.

One has to ask what the common feature of all truths is, to get at Truth proper. Therefore pure philosophic Truth is labelled *in India*, " the Truth of truth," or "the Ultimate or the Highest Truth," which latter expressions are familiar to the West also. But truths (in the plural) are all characterised by differences which lead to disputes and, what is worse, even to quarrels, bloodshed, human slaughter and unlimited suffering. This, then, is the *test* of Truth, of Philosophy *as such* : It leads to non-difference or non-contradiction *in thought*, and at the same time to harmony and Universal Well-being *in this life*.

If one but perseveres in the pursuit of Truth one sees that "Beauty" and " Goodness " are nothing but stages of Truth, not distinct entities, as the Greeks thought.

That the several kinds of truths referred to above *are said* to be attainable, if not here, at least *in the next world*, is a matter of general knowledge. While Scientific truths are *publicly* demonstrated, Intuitive or Ecstatic truths are *privately* or individually verified by some. It is the Truth *Universal* that is upheld by philosophy *as such* but that, however, has cast the greatest doubt.

Truth is on a curve whose asymptote our spirit follows eternally.—Leo Errera

Final Truth belongs to heaven, not to this world.—Russell

In regard to Truth...there is no finality.—Wildon Carr

Is our concept of Truth, then, a chimera ?

Here comes India's original and most valuable contribution. Truth is the most indispensable factor of all thinking. The philosophers *as such* in India have reached it, beyond all doubts, nay, have verified it in the most scientific manner possible. But the method is so difficult and the discipline needed so exacting, that men dislike and shun it. They are *satisfied* with the assumption " I know, I know, " as the Indian philosopher puts it. To modern minds in general, as has been pointed out, whatever agrees with what one likes is Truth.

" Philosophy *as such* " is an *impossibility* to him who does not *start* with an exact definition of Truth. The Hindu philosopher's final declaration in this matter is : That alone is philosophy that is based entirely on Truth : that alone is Truth that makes contradictions, doubts and differences impossible, of which the sole practical test, in the words of the *Mahabharata*, is, " Truth alone can free [ not individuals but ] the *world* from sorrow. "

Nevertheless, Europe and America are averse to the pursuit of Truth *to the end.* As an Indian philosopher of the past points out, most men treat with indifference, nay, even with contempt, the enquiry regarding Truth. It is nothing strange that the appeal made in 1937 to the authorities of the Nobel Prize award to include the pursuit of Truth or Philosophy proper in their subjects, was ignored. And they now see the condition of their country and the world in spite of all the great encouragement they gave to other kinds of knowledge.

Philosophy *as such,* which is concerned with the *whole* of Existence, cannot confine itself to the world of " Concepts, " for which people often mistake it. Conceptual Knowledge has, as so many philosophers have said, no value in this respect unless verified *in life " as a whole.* " Conceptual knowledge and private experience do undoubtedly give *satisfaction* to the *individual,* but they do not reveal Truth or Final Truth, which is beyond the possibility of difference of any kind. We have therefore to turn to verification of the Universality etc. of Truth in Philosophy proper.

No man can learn what he has not the preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter and he shall never be the wiser—the secrets he would not utter to a chemist for an estate.—Emerson

What preparation, then, does philosophy demand ?

He who does not define Truth *before* proceeding to make any enquiry into the Universe *as a whole* will only be wandering in a maze of words, " Searching in a dark room for a black cat which is not there. " He alone can be a philosopher *as such,* who asks *himself* at every step the question : " How do I know that what I think or know is Truth ? " Robert Browning seems to have hit it well : " When the *fight* begins *within* himself, a man is worth something. "

It is only when contradiction or disappointment is experienced that one begins to open his eyes and to enquire. But most men, even scientists, who are most keen on Truth, do not or cannot pursue *to the end,* as they get disgusted or exhausted early.

What are the methods, then, that the *Indian* philosophers adopt to attain their object ? What determines Truth " Universal, " " Necessary, " " Beyond doubt, " and " Non-contradictory " is not intuition, emotion or intellect, which reveal the other, or qualified truths, and which are characterised by differences, but is *Reason*—" God-like " Reason, as Shakespeare has it.

Reason is the Queen and Mistress of all things.—Plato

Since it is *Reason* that *finally* distinguishes "Truth" from "Error," the most authoritative Indian philosopher of the past, Sri Krishna, says :—

Find final refuge in Reason.
Loss of Reason spells ruin—
the loss of everything.

But Reason which is Universal and which is found to exist even in the insane and in the lower animals, is mixed with intuition, emotion, and intellect, that give us the various kinds or degrees of Truth. It is therefore a matter of supreme necessity to free Reason from them.

Why are these mental factors said to misdirect Reason, when it is associated with them ? They are inseparably bound up with the " Ego " which is called the " Black Serpent " by some Hindu Philosophers. Europe has not failed to see the misleading influence of the "Ego" or the " Self." Science, the *best* introduction to, nay, an *indispensable* preparation for, the pursuit of Truth or Philosophy *as such,* is most emphatic on the absolute necessity for " Self-Elimination " or " De-personalization. "

Not knowing the next higher step of Reason, but being convinced that the intellect is incompetent to get at philosophic Truth, the late Professor Bergson fell back upon Intuition, which we find is no better than emotion or intellect, inasmuch as they all signify differences.

Why Philosophy is barren in the modern world is that it has not yet appreciated the worth of Truth and Reason or analyzed them as thoroughly as the ancient Hindu Philosopher *as such* has done. Truth can *never* be reached till Reason is distinguished from intellect and the rest and till the Ego is kept within its bounds first, and then *eliminated* altogether.

In 1937, when the writer was touring in Europe, he could find five among the eminent thinkers there that appreciated this feature of the Indian philosophical method. They were the late Professor Bergson, Professor Max Planck, Dr. E. J. Steiner, Dr. C. Jung and Professor Lalland.

Thus prepared, if one proceeds to analyse life or experience or knowledge, *as a whole,* it will be found resolvable into two factors : Awareness, or Consciousness *per se,* or Knowingness, on the one hand, and, on the other, that of which Awareness is aware or conscious—that which is known. The latter consists of the entire Universe of thought, feeling and matter. Here the Eastern as well as the Western thinkers display their numberless isms, with their endless differences. For they ignore the definition of Truth that demands the wiping out of the Ego, a feat which appears almost impossible for mankind in general.

Further, Truth is reached positively only when one takes into account the *whole* of experience, that is, the three states of waking, dream and dreamless sleep, which is something *unknown* to *European* philosophy. Hence its endless differences and inability to get at Truth or Final Truth. It confines itself to the waking state alone. European Science, however, is just beginning to study dreams. It has not yet

thought of the significance of sleep.

This knowledge of the three states reveals the meaning of the "causal" relation and of the duality of Consciousness and that of which one is conscious, be it God, angel, man, matter, or multiplicity.

If with this Indian Torch of Truth men will investigate existence *as a whole*, they will *realize* that where there is a possibility of difference there is no philosophy *as such*, and that such philosophy means nothing else than " the happiness of *all* beings and the welfare of *all.* " That is the goal of existence.

Is it possible, it may be asked, for all mankind, the young and the old, the uncultured and the cultured, the unthinking and the thinking, to realize this Truth so that all, at the same time, may enjoy perfect peace and happiness, on every part of this globe ? Nothing can be more patent than that such a stage is an impracticability. So long as the world is what it is, such a stage cannot even be conceived as a possibility. What Indian philosophy says is that wherever the leaders or rulers attain to a knowledge of Truth, there the social bodies following them, or influenced by them, will reap the benefit of philosophy. In this view the Western Socrates and Plato are in perfect agreement with the Eastern Yajnavalkya and Vyasa.

If, however, one be not a leader or a ruler, which most men cannot be, of what use is philosophy *as such* ? Will it not then be the same as Religion and the like in making the philosopher also seek individual or personal consolation or satisfaction ? No, the "Philosopher as such" will *never* rest satisfied with prayers or yogic illuminations or even with the most original speculations. He *cannot* see in actual everyday life any *difference* between himself and another, in respect of either joy or sorrow. To the extent to which he realizes this, to that extent he does approach Truth. Whoever lives such a *life*, whatever be his religious or other conviction, whatever his race, colour or clan, the philosopher recognizes, in him or in her, the fellow pilgrim to the peak of Truth. And, what is more, he will lose no opportunity of helping others to grasp and to realize Truth. He knows that he exists solely for alleviating the sufferings of humanity wherever they may be found. For Truth alone can free from sorrow, not merely this or that individual but the " World. " " Virtue not in action is vice. " This is Philosophy *as such* in India.

V. SUBRAHMANYA IYER

# INDIA AND THE MALADY OF OUR TIME

[ **R. M. Fox,** the author of *The Triumphant Machine* and *Drifting Men,* brings a first-hand experience of factory life to his consideration of the machine order and its recent sinister extension to the political field. Nearly a decade ago, when he reviewed in our pages (Vol. III, p. 122, February 1932) Gandhiji's *Wheel of Fortune,* he sounded a note of warning—was it an unconscious prophecy ?—against " the widespread conviction that the world must be planned on machine lines " and urged keeping a firm grip on the significant human values. He was confident that " the machine will not stifle humanity. The soul of man will survive. " In the light of recent tragic developments, can Ruskin's query be much longer ignored by practical politics : "...whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one " ?—Ed. ]

In my student days at Oxford I heard the Indian poet, Rabindranath Tagore, speak on " *The Message of the Forest.* " He spoke of the feverishness of the modern industrial city and contrasted this with the simplicity of life in the East, following a traditional pattern as natural as the trees which grow in a primordial forest. No one who listened could fail to be moved by his beauty of voice and nobility of thought.

Since those years it has become increasingly evident that India has much to offer the West. And now, in the turmoil of the greater World War, the East brings an emphasis on human personality which the West sorely needs. Does that emphasis gain by being linked with village handicrafts and the spinning-wheel ? It would seem so, for on the remote seaboards of Ireland, where spinning is carried on in the small whitewashed cabins, one can find a gentleness, a courtesy and a sense of happiness rarely discernible in the jostling centres of modern industry. In India—and in Ireland too—there is no sympathy with overbearing Imperialism. Life draws a different kind of nourishment from the sources open to it and arrives at a different scale of human values.

If we look at the West we are compelled to note the ease with which modern dictators succeed in exacting blind obedience and in manipulating masses of men in the most cynical fashion. Fascism and Nazism have worked out slick formulas to gain their ends. Hitler gives his recipe in *Mein Kampf.* To lie boldly on a big scale, never to argue but to repeat lies with emphasis, to stun the population into acquiescence. This is his formula. Force and repetition are the key words of the system. All this is not sufficient to explain its success. Never at any time has there been a lack of unscrupulous men prepared to lie themselves into power but—until the Totalitarian era—they have not

found it easy to silence opposition or criticism.

Terrorisation does not in itself account for the general subservience they have enforced. Bismarck, in the nineteenth century, introduced ferocious anti-Socialist laws. But even in well-disciplined Germany, he was compelled to repeal these as their only result was to strengthen the opposition.

To explain the modern acceptance of dictatorship we must look for some new important factor which exists today and which did not exist when Bismarck lived. One such factor is, of course, the Versailles Treaty and its consequences. But these consequences do not account for the rise of dictatorships in countries outside Germany. No doubt the general feeling of post-war uncertainty and unrest prepared the ground for dictators who promised strength and security. Yet obedience could only be secured when masses of people were broken in to unthinking submission in the affairs of life. Slavery is born in the soul, though it manifests itself in the body and, until it is eradicated there, no kind of resistance to tyranny is possible.

Looking for the positive factor making for submission today we find it in the increasing power of modern machine industry, through which huge factory plants are able to mould the lives of millions every day, regulating their activities, subjecting them to a steady and uniform pressure. Their relentless iron fingers are insatiable. In pre-Hitler days I was invited to an international conference on industrial problems held at Schloss Elmau—a Bavarian castle in the Alps. I was there in consequence of my book, *The Triumphant Machine* ( Hogarth Press ) which has since been adopted as a textbook for use at Birmingham University. Many industrial experts, research workers and works managers were present at this Bavarian conference. German trade-union representatives discussed current methods of rationalisation in industry, as the movement for the elimination of waste, competition and inefficiency was called. Production was being pushed forward with a ruthless disregard of human consequences.

Trade-union delegates spoke of an agitation to fix what they called the " culturally admissible rate of intensity of labour." At first I regarded this as just another cumbersome German phrase. But I was assured that the burning issue for the German worker was to prevent his being driven to the point of physical and nervous exhaustion. Rationalisation squeezed him like an orange and left him without energy at the end of the day. So the trade-unions were discussing how to determine a rate of labour that would be " culturally admissible "—which would leave the worker able to benefit from his leisure, to enjoy books, pictures, theatres, concerts, study and other interests.

At the back of this conflict were two conceptions : One, that the worker was just an instrument of

production, to be made more efficient; the other, that a human being in his totality was something greater than industry and should not be sacrificed to its needs. Every teacher, thinker and mystic of the East would support the second contention, as would the humble villager in India or in Ireland who has escaped the numbing effect of factory existence.

Modern industrial practice has played a huge part in the growing enslavement of whole populations in the Totalitarian states. Any one familiar with the modern industrial plant knows how it stamps on the mind of the machine tender the idea of his own insignificance. He is the servant of Power, the channel through which Power expresses itself. But this only emphasises his own smallness. As an individual he knows that he can be scrapped and replaced, just like any part of the standardised mechanism which he handles.

During the present war period we have heard much talk about "Power politics" and this helps to reveal the close analogy between the dictatorship state and the industrial plant. The individual has that same sense of helplessness when caught in the political and military machine of the dictator that he has in relation to a huge industrial plant where he functions as a human handle or lever.

A significant fact about the dictator system is its entire ruthlessness. Considerations of morality, conscience, pity or humanity do not enter into any of its activities. It has the insensibility of a machine and applies the sole machine test of efficiency to the work in hand. It is no accident that the rules of war have been disregarded by the dictators. They describe themselves in mechanistic fashion as the "Axis Powers." In this description is to be found their acceptance of the ruthless quality of drive, irrespective of every other consideration.

To function as a great machine—technically perfect—formed by millions of human robots, is the aim of modern dictatorships. It is superfluous to discuss matters of ethics or morality with these powers. They can only be reached by reasoning concerned with mechanical efficiency and material achievement. Their weakness is that machine standards always fall short as a measure of humanity. Calculations based on a wrong measurement—however exact they may be in detail—cannot produce successful results. This is the great defect of the dictator system, a weakness which must reveal itself in greater measure as time goes on.

To underestimate the strength of the dictatorships would be foolish. In the workshops of today there are masses trained to that docility and that rigid discipline which make blind obedience possible. Habituated to ugliness, unfamiliar with freedom and unaccustomed to reflection, these workers are the natural prey of the dictators.

This drive to dictatorship from modern industry might at first seem as inevitable as the distribution of power from the dynamo to the various machines through the media of belts and pulleys. But all the time there is the counter-pull of humanity, with its instinct for freedom, its capacity for a widening vista of culture, its reference of human activities to an implicit criterion of spiritual values.

Sensing this opposition to its debasing influence, dictatorship is bound to make war upon literature, upon culture, upon spiritual leaders and teachers, and upon the values they represent. It wars, too, upon trade-unions which foster self-respect and upon all organisations, such as works councils, through which the industrial worker is encouraged to use his mind and to function, not blindly as an animated machine, but consciously as a partner. The influence of the trade-unions in England as a democratising agent can hardly be overestimated.

A controversy has long gone on between the industrial psychologist and the efficiency engineer as to whether the workers should be treated as part of the plant and dealt with strictly as productive units or considered as human beings and encouraged to take a larger share in the industrial planning which concerns their lives. Efficiency engineers have objected to professors' invading their workshop realm with ideas that seemed to have no connection with industry. For some years this controversy has continued but its interest did not at first extend far beyond the factory walls. Now that systems of dictatorship—built on the technique and the methods of industry—are reaching out to clutch the world, the importance of applying correct principles to industry is becoming more obvious.

Mechanised industry—mechanised army—mechanised world—this is the line of advance. After the last war there was a widespread interest in psychology which, as a science, seemed bent on restoring the individual to his true position as the centre of human society. But psychological study was perverted into becoming the instrument used to break down individual resistance to large-scale organisation on dictator lines.

We need something at once deeper and more simple than psychological study. Gandhi understood this when, in the years following the first great war, he urged the restoration of the spinning-wheel throughout India. In his book, *The Wheel of Fortune*, he says :—

> I know there are friends who laugh at this attempt to revive this great art. They remind me that in these days of mills, sewing-machines and typewriters, only a lunatic can hope to succeed in reviving the rusticated spinning-wheel. These friends forget that the needle has not yet given place to the sewing-machine nor has the hand lost its cunning in spite of the typewriter....Indeed typewriters and sewing-machines may go but the needle and the reed pen will survive.

The mills may suffer destruction. The spinning-wheel is a National necessity. I would ask sceptics to go to the many poor houses where the spinning-wheel is again supplementing their slender resources and ask the inmates whether the spinning-wheel has not brought joy to their homes.

It indicates how far we have strayed from the real path of human activities that Gandhi's desire to bring joy to the homes of the people comes with a strange novelty. It is difficult to think of any Western statesman who would seriously affirm this aim.

Gandhi also desires :—

to remodel national life in keeping with the ideal of simplicity and domesticity implanted in the bosom of the masses. We will not then be dragged into an Imperialism which is built upon the exploitation of the weaker races of the earth and the acceptance of a giddy materialistic civilisation protected by naval and air forces that have made peaceful living almost impossible....The political and economic power of a nation depends even in the " age of mechanical industrialism " not on its powerful machines but on its powerful men. Germany was equipped with the best and most powerful and modern machinery but it failed ( in the last war ) because at the last moment the power of its nation failed.

For India the spinning-wheel is both reality and symbol. For the West it is symbolic. The spinning-wheel symbolises those qualities of individual skill, industry and harmony which go to make up effort and character. These qualities are opposed to those standards of conduct and criteria of action imposed by machine industry upon the masses. Dictators have used the industrial machine to achieve mass regimentation of robots and to stamp ugliness and slavery upon the world as if they were stamping out pieces of metal with a gigantic press tool. Subdivision of labour ensures that not one producer makes something that is complete, in which he can take pride or interest.

Against all this stands the conception of the free man in industry, subject only to those controls which his reason approves as practical and necessary. A society of free men and of free nations would spell the end of the malady of our time.

R. M. Fox

# AT WHAT AGE IS MAN MOST CREATIVE ?

[ The statistics brought out by **Miss Lalita Kumarappa** are interesting, but are based on psychological foundations which are not wholly correct. Genius is connected not only with the development of the brain-mind but also with the power of the Human Soul to control and express itself through that brain-mind. The real curve of human growth during one life, based on spiritual teachings, is of a septenary character : from 1 to 35 ascending and from 70 to 35 descending. This applies to the psycho-physical instruments of man through which, however, he has to manifest himself. Spiritual growth is not hampered by physical age.—ED. ]

The question " When does man reach the peak of his mental abilities ? " has aroused the interest of many keen thinkers, and has opened up a stimulating but controversial discussion. Sir William Osler, great British physician, scientist and humanitarian, maintains that though people over 40 have contributed great treasures to our culture, we owe the advance we have made through the ages in all fields of human endeavour to those under 40. Despite his strong views upholding the greater ability of youth over maturity, it is interesting to note that Sir William himself did his most important work between 40 and 70, that is, during the last 30 years of his life. Among many who support this view was Oliver Wendell Holmes, the famous American writer. " If you haven't, " said he, " cut your name on the door by the time you've reached 40, you might as well put up your jack-knife."

As against this group of thinkers is another which defends the achievements of maturity. Its general estimates seem to indicate that 40 is the turning-point which will show whether you are headed for the Olympian heights of fame and fortune or not. According to Walter B. Pitkin of this school of thought, " Life begins at 40 for masters of thoughtful literature, of architecture, of high drama, of diplomacy, and of music that is majestically organic in conception. " This view receives support also from the outstanding American Experimental Psychologist, Professor Edward L. Thorndike, who says that " as a rule, man's achievement rises till age 40, holds at a level until age 54, and then falls, though not very rapidly, up to age 70." And Nicholas Murray Butler, President of Columbia University, says : " The age of 40 seems to me to mark the point where a man can tell whether he is to go on growing in learning and power or whether he is going to settle down to the humdrum of life."

For medical opinion we may quote Dr. W. H. Kiger, former President of the California Medical Association. In addressing the American College of Surgeons recently, he declared

that man reaches the top of his creative age after 50. Dr. W. A. Newman Dorland—prominent Chicago surgeon—made a study of 400 great men of ancient and modern history, famous in all lines of activity. He found that the average age of greatest achievement was 50. His investigation, however, of each type of activity by itself revealed that those inspired by emotion, such as poets, novelists, dramatists, inventors, intrepid explorers and warriors, as well as musicians, actors, artists and divines, had their most outstanding successes between the ages of 44 and 50. To illustrate this, we may mention Sir C. V. Raman, the noted Indian scientist, who achieved fame before 50 through his contributions to science, and the award of the Nobel Prize when he was 50. On the other hand, those who depended more on the development of their reasoning powers to do their best work did not carve out a name for themselves till after 50. On the basis of his findings, Dr. Dorland argues that if we arbitrarily discount the accomplishments of men over 40, we lose such fine assets to culture as "The Monroe Doctrine," Da Vinci's "Last Supper," Napier's system of logarithms, *Gulliver's Travels* and so on.

As against this, the industrialists look at the problem from the point of view of physical energy; they drop men over 45 from the pay-roll, because they are no longer at the peak of producing ability. Similarly, men in Government service in India are required to retire at 55. And yet a record of great men of the world shows that many have done their best work after 60, and 800 to 1,000 of them did their chief work between 60 and 90. For example, Goethe at 80 was just completing his drama *Faust;* Voltaire at 83 was still making the cosmopolitan intellectuals of the globe squirm with his sly, subtle satire; Michelangelo's superb "Last Judgement" was painted when he was 60. Tagore, our famous poet, won the Nobel Prize for literature at the age of 52; he started creative work in the entirely new field of painting at 68 and exhibited his pictures at Moscow, Berlin, Munich, Birmingham, Paris and New York. When the late poet was 80 years old and physically feeble, his mind was still alert and creative. Mahatma Gandhi became a world figure after 55, and came to be recognized as one of the greatest men of the world at 60. He is now 72 years old and still holds in his hands the political destiny of India. When asked how it felt to be an old man, Professor George Herbert Palmer of Harvard University—who wrote books after 45 and his autobiography at 80—replied that it did not feel very different from being a young man, except that he had to go a bit slower owing to physical infirmity.

If the great works of the abovementioned old men are compared to their more youthful creations it will be found that it was their later

works which eventually raised them to their final position of prominence. Therefore it may be gathered that, though a man past 50 may be physically feeble, he may still possess the ability to create mentally, and thus one type of faculties compensates for the other. Keppel in 1926 declared that "at least five times as many adults engaged in formal educational study, as there were candidates for degrees in all colleges and universities in the country."

So far, I have mentioned two aspects of this much debated question. Now let us see what statistical and impartial evaluation of man's best years gives us. Prof. Harvey C. Lehman of Ohio State University during the past ten years has worked out innumerable graphs showing the "age-curves" which demonstrate the average creative peaks for the various types of mental activity. His findings are certainly most interesting. Poets were very prolific between 26 and 30; chemists, from 28 to 32; physicists and symphonic composers, from 30 to 34. Inventors turned out the greatest number of gadgets, and the cleverest ones, between 31 and 35. Illustrating this is Thomas A. Edison, who obtained almost one-third of his patents—312 out of 1,076—between the ages of 33 and 36. The fertile imaginations of short-story writers were found to be most active from 33 to 37, and mathematicians most original and brainy from 34 to 38. The best-loved grand operas were written by composers who were between 35 and 39, while the most popular musical comedies and light operas were done by those ranging in age from 40 to 44. The astronomers achieved success last, between 43 and 47.

Of course, these figures are only the result of statistical analysis and represent group tendencies, not individual patterns—though many famous careers do follow the curves to a very marked degree. From his voluminous total data Dr. Lehman concludes that the peak for quality appears even before the peak for quantity of production.

Besides statistical averages there are the numerous and notable exceptions in every field of endeavour. Well-known are the examples of really precocious youngsters, among whom is Mozart who composed four sonatas and a symphony at eight years. Winifred Sackville Stoner, Jr., of Pittsburg could read when sixteen months old, and could keep a diary in eight languages at 2 years. At 7 Macaulay began "A Compendium of Universal History," and at 8 he wrote "A Treatise to Convert the Natives of Malabar to Christianity." Einstein issued his first statement on the Theory of Relativity at 26 and Mendelssohn started composing at 11. Horace Greeley had read the Bible through before he was 6. The brilliant mathematical powers of Ramanujan were recognized when he was about 25. He was the first Indian to win the honour of being elected a Fellow of the Royal Society

and a Fellow of Trinity College, Cambridge, at an early age.

Then at the other extreme are Verdi, who composed his greatest operas, "Otello" and "Falstaff" between 74 and 80; Titian at 98 produced some of his most beautiful paintings, and President Charles W. Eliot was inspiring Harvard men with sound advice at 90—and out in the chill open air too! Milton, Locke, Beethoven, Bacon, Hayden, Descartes and Kant are a few of the illustrious members of this group.

Researches show that there is a characteristic form of development and decline for clever and dull people, and that both deteriorate at approximately the same age. According to psychologists, the curve of ability to learn from 5 to 45 seems to reach its height at about 25 and then slowly drops until by 45 it corresponds to what it was at 18. However, the change from 18 to 45 is so gradual as to justify the conclusion that there is no reason for those in the prime of life to be diffident about undertaking new branches of study. This view is supported by those who have had years of experience in teaching adults. Hence, we may maintain that much of the diminishing power to learn that becomes apparent after the third decade of life is due mainly to disuse or rustiness; the degeneration, therefore, in the mental abilities of adults is functional; that is, it results from lack of use, and not from organic deterioration. Ruch found that learning capacity varies not only with age but also with the tasks and problems, utility and usefulness, as well as with the degree of interest they evoke.

It is sad to note that achievement may become its own handicap, because some men never rise above the adulation of a hero-worshipping public. Other men are given an administrative post which ties them down and limits their work. Some discover that their success has increased demands to such an extent that they can no longer concentrate upon their specialized field to master it. Society is, unwittingly, unkind to genius in demanding the man rather than his creation, and thus penalizes both the individual and society. We also find for some men that accomplishment of great merit is reached in youth, but that this promise of more to come is never fulfilled. Others develop slowly but surely, and give the world their greatest contribution in middle life, while an infinitely small number will be remembered mostly for their accomplishment in advanced old age.

Nevertheless, it seems relevant to point out, in conclusion, that today great accomplishment is becoming a truly co-operative endeavour, because outstanding older men are being asked to work in collaboration with younger workers. Thus the older men afford the stimulus to discovery, and the younger ones are alert to opportunity.

LALITA KUMARAPPA

# INDIA'S EARLY INFLUENCE ON MEDITERRANEAN MUSIC

[ **Dennis Stoll** has contributed to a number of musical journals, and has written a treatise on *The Philosophy and Modes of Hindu Music*. He feels that if Indians could know more of European music and Europeans about Indian music, they would be brought together in closer cultural communion.—ED. ]

The ships of Hiram's Phœnician merchants, " bringing gold, and silver, ivory, and apes, and peacocks " from Ophir, are said in the Bible[1] to have caused King Solomon to excel " all the kings of the earth for riches and for wisdom. " Among these precious Indian cargoes were " great plenty of almug trees " ( sandalwood ), from which " the king made. . . harps. . . and psalteries[2] for singers. " Indian sandalwood seems to have been of the best quality for constructing musical instruments, and the biblical narrative adds that " no such almug trees. . . were seen unto this day. "

So, nearly three thousand years ago, the Indian influence was felt in Mediterranean music. The " psalteries " that made " a joyful noise unto the Lord " in the Temple at Jerusalem, the harps of the " many strange women " in the royal harem, were grown, if not made, in India.

It is possible that some Hindī ways of music, too, sailed along with the " ivory, and apes, and peacocks " to add to the rich store of Solomon's wisdom. The " strange women " may have disdained to twang their harps in the manner of the Hebrews, and may have bowed them Indian-fashion, as the two-thousand-year-old girls in the Amarāvatī sculptures appear to be doing to this day above the main staircase of the British Museum. Perhaps the Levites in the Temple, and those lazier anonymous musicians ( whom Amos so reviled for lying " upon beds of ivory " ) " that chant to the sound of the viol, "[3] used bows borrowed from India.

The present writer will not attempt to offer conclusive proof or disproof of his speculations. Some dogmatists may assert that the now obsolete Indian harp was never bowed, that the Amarāvatī girls have in their hands not bows, but hooked sticks for plucking the harp-strings. Yet the very obsolescence of the harp in India suggests that the instrument passed into another

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[1] I Kings x.

[2] The original Hebrew *nebel* means a bottle or flagon. The medieval square or triangular " psaltery " of the English translators, therefore, hardly meets the case. Probably the instrument intended was a kind of lute, resembling the flagon-shaped Arabian *ud* of later date.

[3] Amos vi.

form. If it is true, as Carl Engel and the majority of musicologists are agreed, that the original Welsh *crwth* (or English *crowd*) was a small harp adapted in the course of centuries as a fiddle-harp, it is surely equally probable that the early Hindī harp of the Indus Valley ( 3000 B. C. ) may have developed into a fiddle-harp by the era of the Buddhist sculptors.

Certainly India is widely supported in her claim to the invention of the fiddle-bow. As Francis Galpin, an eminent Western authority on ancient instruments, has written : " Many attempts have been made to prove that the use of the bow was known in the classical days of Greece and Rome, but the word *plectrum* will bear no such translation. With the spread of Arabic influence the bow came westward; for apparently its use was first recognised in India... "[1]

Scholars have ceased to cite the charming legend of the ten-headed Rāvana of Ceylon, who was reputed to have created the first bowed instrument anything from five to seven thousand years ago. The many ancient examples of primitive fiddles, collected in India during the past fifty years, provide evidence that cannot be dismissed with an incredulous smile. A single exhibition at Calcutta contained two such instruments from Assam, four from Bengal, four from the Central Provinces, and half a dozen from various other localities.

From earliest times the Indian bow has been used as an instrument in itself, the form ranging from the simple *pināka*, which was twanged with the finger, to the elaborate giant bow of Travancore. The theory is that some remote Indian musician ( in deference to the legend, possibly Rāvana ), by comparing a short with a long bow-string, found that the former produced a note higher in pitch than the latter. The logical step was to fasten a number of strings of different lengths to the same bow in order to obtain a scale of sounds.

Thus the harp of the Indus Valley was evolved, and its sister the thin-toned Sumerian *zag-sal*, and the Egyptian primitive harp of the Fourth Dynasty.

Our remote Indian friend next fashioned one end of the bow-harp into a hollow boat, which he covered with tightly stretched skin. The resonator so formed increased the volume of tone, and gave the instrument the appearance of something between a harp and a lute. The Buddhist sculptures at Bhaja and Sānchī ( 300-200 B. C. ) which show the instrument,[2] suggest that the Persian-Arabic lute, introduced into Europe by the Crusaders in the Middle Ages, may have come from India. There is also the possibility that the Arabs may have had it from the Egyptians, for the rock tombs of Tell-el-Amarna furnish

[1] *Old English Instruments of Music* ( Methuen, London ).

[2] In Burma it is still in use under the name of *tsaun*.

several examples of the instrument. But, since the Arabs are known to have received the lute via Persia, India seems the more likely source.

Mediterranean music is undoubtedly indebted to India for the transverse flute (blown through a hole in the side instead of down one end). The much-cited "flute girls," imported into India from Greece in the first century of the Christian era, did not use this instrument, but the "penny whistle" type. Fitzgibbon says that "no undoubted and complete specimen of a real transverse side-blown flute, or absolutely authentic contemporary representation of such an instrument, has ever been found among the numerous relics of the ancient Greeks, Romans, or Egyptians."[1] Indeed, there is no substantial evidence of transverse flutes in Europe till the tenth century.

The eastern gateway of the Sācchī Tope in Madras, and the Amarāvatī sculptures, prove that the instrument was known in India between 300 B. C. and 100 A. D. The present writer's opinion is that Indian Gypsies (the *Zutts* as the Arabs called them) introduced it to Europe through Persia and Byzantium. The *Raudat al-Safā'* of the Persian historian Mīrkhwānd relates how King Bahrām V (420-438 A. D.) colonised ten thousand singers and dancers from Hindustān "all over the country." Their subsequent migration from Persia into Byzantium, and the fact that they habitually dressed in their national costume and marched to the music of their national instruments, adds to the probability that they brought the Indian transverse flute unspoiled into Europe.

So, the sandalwood for Solomon's "psalteries and harps," and possibly a bowed harp and an early form of lute, came from India. And certainly the bow for Bach's violin, and the transverse flute for Mozart's symphony orchestra, sped westward "to adorn," in Galpin's gracious phrase, "as the legacy of India, the highest attainments of our European music."

DENNIS STOLL

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[1] *The Story of the Flute.* (Reeves, London)

# THE EVOLUTION OF INDIAN MYSTICISM

## VIII.—MEDIAEVAL MYSTICISM, WEST AND SOUTH, AND THE OUTLOOK TODAY

[**Dewan Bahadur K. S. Ramaswami Sastri,** District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the eighth and last instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

Indian mysticism had a very fine flowering in Western India. Besides producing many saints and poets and musicians, it took on special forms and had its own distinctive features. While North Indian mysticism was strongly protestant and democratic and sought to abolish or to modify the caste system, mysticism in Western India was conservative and sought to abolish caste exclusiveness and arrogance and superiority rather than to abolish caste altogether. Further, it created a new and wonderful artistic form—the *Hari Katha*—in which the resources of poetry and music and dance were harmoniously combined so as to appeal to the ear and the eye as well as to the mind and to popularise the highest truths of philosophy and religion in an easily assimilable form.

Dnyandev, alias Dnyaneswar, alias Jnaneswar, was the earliest of the Mahratta Saints. His *Jnaneswari*, which is a Mahratti commentary on the *Bhagawad Gita*, is deservedly famous. It contains nearly 9,000 stanzas of exquisite poetry, full of sublime ethics and philosophy. The Mahar poet Chockamela was one of Dnyaneswar's followers.

Namadev is said to have been born in 1363 A. D. He was a tailor by profession and he also was the disciple of the famous saint Dnyandev. His own saintly ministration was between 1400 and 1430. He realised and taught that the whole universe is pervaded by God and that God can be realised in the heart by pure devotion. He says :—

The Veda has to speak by Thy might and the Sun has to move round by it : such is Thy might, O Lord of the Universe. Knowing this essential truth, I have surrendered myself to Thee.

He says again :—

Vows, fasts and austerities are not at all necessary ; nor is it necessary for you to go on pilgrimage. Be watchful in your hearts and always sing the name of Hari. It is not necessary to give up eating food or drinking water, fix your mind on the feet of Hari. Neither is it necessary for you to contemplate God without attributes. Hold fast to the love of the name of Hari.

Tukaram was a petty trader who lived in the seventeenth century. He

was a pious devotee of the God Vithoba of Pandarpur and attained union with God by devotion. He says :—

God is ours, certainly ours, and is the soul of our souls. God is near to us, certainly near, outside and inside. God is benignant, certainly benignant, and fulfils every longing, even of a longing nature.

He says again : " I measure the endless by the measure of love. He is not to be truly represented by any other means. " His songs in the lovely *Abhang* metre are very popular in Western India.

In a famous poem he says :—

A gold dish filled with milk is put before a dog. A necklace of pearls is put round a donkey. Musk is smeared on a sow. A scholar preaches wisdom to a deaf man. What good comes of all this ? Tuka says that only a saint knows the greatness of devotion.

Even before Tukaram, Ekanath, who belonged to the sixteenth century, had attained and expressed high mystic rapture in his sweet and simple poems in the *Ovi* metre. In a famous poem he says :—

Though one restrains the senses, yet are they not restrained.

Though one renounces sensual desires, yet are they not renounced.

Again and again they return to torment one. For that reason the flame of God's love was lit by religion.

There is no need to suppress the senses ; desire of sensual pleasure ceases of itself. So mighty is the power that lies in God's love. Know this assuredly, O first among Kings !

The senses that ascetics suppress, mystics devote to the worship of the Lord. The things of sense that ascetics forsake, mystics offer to God. Ascetics forsake the things of sense, and forsaking them, they suffer in the flesh ; the mystics offer them to the Lord, and hence they become for ever emancipated.

Wife, child, house, self, offer them to the Lord. In this, above all else, does worship consist.

Samarth Ramadas, the spiritual maker of Maharashtra and the *guru* of Sivaji, was both a patriot and a saint. The famous poet Mahipati has written an excellent account of the saints of Mahārāshtra.

I have traced the evolution of North Indian and Western Indian mysticism and shown their characteristic features and differences. South Indian mysticism had a special efflorescence of its own and the greatest hymns in the Tamil language are of extraordinary sweetness ; they have been ranked along with the Vedas and have helped to give a new sweetness and splendour to the Hindu religion. They led to the founding of new schools of philosophy and religion which, though they were based on the Vedas, gave a new orientation to old ideas by fusing new aspects with old. The concepts of *Prapathi* ( surrender of the human will to the Divine Will ) and *Kainkarya* ( service of God and of God's children ) were given by them a high and honoured place in the scheme of Godward life.

The greatest interest attaches to South Indian mysticism for two special reasons. One is that in South

India the Mahomedan influence was least, because North India bore the brunt of the Islamic attack and West India was the birthplace of the Hindu counter-attack, whereas South India lived a comparatively sheltered life and produced the great Bhāshyakaras and a succession of saints who carried forward the great Hindu traditions in all their purity and perfection. The other is that the Vijayanagar Empire showed the potent influence of political consolidation and unity on religious synthesis and enabled Hindu religion and art to flourish in their highest forms. Sāyana could not have written his immortal commentaries on the Vedas in the fourteenth century without such political resurgence and security. Hindu law was codified, great Hindu temples were built and Hindu arts began to flourish under combined princely and public patronage. The Tantras and the Āgamas extended the benefits of the highest Vedic culture in new forms to both sexes and to all classes. Though Karma differed from man to man and from group to group, Yoga and Bhakti and Jnāna were open to all and formed a strong binding force, giving individual as well as national power on a stupendous scale.

It is not possible to go here in detail into the South Indian mystic hymns, but I may say a few words about the chief Saivite and Vaishnavite Saints to whom we owe the famous collections of poems called *Thevaram* and *Tiruvirmozhi*. The *Thevaram* consists of the devotional poems of Appar, Sundarar and Jnana Sambandhar. Sambandhar belonged to the sixth century of the Christian era. His very first poem to the God Siva describes Him as " the divine thief who has stolen my heart." Another poem says: His mantra Namassivāya is the essence of the four Vedas and leads aright those who repeat it with love and pining and tears."

Appar, who was his contemporary, has composed hymns full of spiritual passion and yearning. In one of them he says :—

The shelter of God my father's holy feet is sweet as the faultless *Vina,* the evening moon, the soft southern breeze, the crescent spring and the tank musical with humming bees.

In another poem he says: " We are not the slaves of any one. We do not fear death. We will never know torments in hell. We have no sorrow."

Sundaram, who belonged to the ninth century, wrote equally lovely hymns recording his mystic experiences. One song says : " I shall not die. I shall not be born again. Even if I am born again, I shall never age." In another he says: " I meditated on Thy flower-soft feet with love; and at once all my bonds fell away from me."

I am of the opinion that the saint Manicka Vachahar was earlier than these, and probably belonged to the fourth or the fifth century. His *Tirū Vāchakam* is one of the finest gems of devotional poetry in the

world and his *Tiru Kovaiyar* pictures the love of the soul for the Oversoul in terms of human love.

The Ālwars have left us equally wonderful hymns. They were drawn from all castes and all levels in society. One of them was a lady named Āndal and her poem *Tirup-pavai* is peerless in its poetic beauty and its spiritual passion. One of Āndal's poems says :—

When thus we come pure of heart, strewing fair flowers, adoring and with songs upon our lips, and meditating in our hearts on him—Māyan, the child of Muttra, the ruler of Jumna's sacred stream, the shining lamp which lit the shepherd clan, Damodaran who purified his mother's womb by his incarnation—our sins, past and present, burn away like cotton in flame.

There is a pretty poem by Perialwar in which Yasoda is described as calling the moon to run up to Krishna. One stanza says :—

My little one, precious as nectar, my blessing, is calling thee, pointing with his little hands !

O Moon, if thou wishest to play with him, hide not thyself in the clouds but come here with joy !

Tamil is rich in other famous devotional poems also—such as *Tirūpugazh* by Saint Arunagiri, Thayumanavar's poems, Ramalingaswami's *Tiru Varutpā*, etc. The Telugu and Malayalam and Canarese languages also have mystic poesies of a high order, though Tamil overtops them all.

In modern Indian poetry we find the ancient mystical note here and there but not in such exuberance as before. India also has felt the impact of the practical, hedonistic, sceptical present age. But all the same the mystical yearning for God is of the texture of the Indian mind and can never be entirely suppressed or eradicated. In Rabindranath Tagore's poems—*Gitanjali*, etc.—we find a fragrant flowering of the finest mystical feeling. Only a few examples can be given here :—

He who plays music to the stars
is standing at your window with his flute.
*( The Crescent Moon )*

My beloved is ever in my heart,
That is why I see him everywhere.
Come to my heart and see his face
in the tears of my eyes.
*( The King of the Dark Chamber )*

I am waiting with my all in the
hope of losing everything.
*( The King of the Dark Chamber )*

What Divine Drink would thou have,
My God ! from this overflowing cup of my life ?
*( Gitanjali )*

But the finest flowering of modern Indian mysticism was in Sri Rama Krishna Paramahamsa. He spent decades in the pursuit of a variety of mystic *Sādhanas* and attained many types of illuminative experience. Of his numerous wise and wonderful sayings one may be quoted here :—

So long as the bee is outside the petals of the lotus and has not tasted its honey, it hovers round the flower, emitting its buzzing sound ; but when it is inside the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith ; when he has tasted it he becomes still.

It is thus abundantly clear that India has been a storehouse of mysticism from ancient times. The introspective mentality has been cherished and perfected here through the ages, and the ideals of continence and asceticism, of yoga and bhakti and jnāna, have had a great and unique fascination over the human mind in India. Sometimes the flame has burnt brightly and sometimes it has flickered and has seemed likely to be extinguished. But at no time has it completely disappeared. Even now, and amidst the thunders of war, we find many *asrams* dotted here and there wherein the travail of the spirit for " the white radiance of eternity " is found as the most imperious inner urge. India was the mother of religions and will yet be the messenger of God to Man and the guide of Man to God, and the nations of the earth, war-weary and stricken in Soul, will come to her for consolation and illumination. Has not Sri Rama Krishna said : " When the rose is blown, and sheds its fragrance all round, the bees come of themselves. The bees seek the full-blown rose, and not the rose the bees."

K. S. RAMASWAMI SASTRI

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# DISCIPLINE

Shri B. G. Kher, former Prime Minister of Bombay, who inaugurated the Third Bombay Students' Conference on November 22nd, emphasized self-discipline as indispensable in the pursuit of truth, which he pronounced a sacred obligation on all students. Emotions and enthusiasms, left unchecked, he warned, could lead only to disaster. " Self-discipline should be your watchword. "

Shri Gurdial Mallik of Santiniketan dealt in *The Dawn of India* for November with the " Question of Indiscipline in Schools and Colleges, " in which he asked the pertinent questions " Is the teacher's own life a disciplined one ? " and " Is the life of the parents themselves disciplined ? " He writes with perspicacity,

> I have accepted it almost as an axiom that a very large percentage of the students' faults and foibles are a result of the disturbed, damaged and defective mode of living of their teachers and parents.

Discipline is Law in action. Without discipline from without or from within, no permanent happiness or even safety is possible. For the young child the former obviously must preponderate, but with growth to moral maturity the balance should change and the discipline imposed from within should go farther and farther beyond the demands of man-made laws, in strictness and in scope.

# NEW BOOKS AND OLD

## FROM DIGESTION TO CEREBRATION*

Mr. J. E. R. McDonagh is already well known as a highly original and synthetic thinker, fertile in ideas and eloquent in expressing them. His latest book is a remarkable achievement, both for its main theme and for the wealth of detail brought to support or illustrate the successive stages of theoretical argument. Whatever opinion may be formed of it by orthodox medicine and natural science, there can be no doubt that it represents a valuable and stimulating contribution to man's ceaseless efforts to understand the universe.

Mr. McDonagh starts from the premise that the universe was originally filled with a substance which he calls " activity " and which he equates with energy conceived as a form of matter. This activity has been undergoing a steady process of condensation, giving rise in turn to sub-atomic products, to atoms, to molecules, to colloids, to vegetable life, to animal life, and finally to man. The countless myriads of phenomena displayed by activity, which is itself essentially unchangeable, he ascribes to varying exhibitions of three functions, *viz.*, 'attraction," "storing," and "radiation." The nature of activity, its origin, its destination and what caused it to undergo condensation are unknown and probably unknowable.

In the first stage of condensation, the author believes that two basic products were formed, namely, the negatron and the neutron. The negatron spontaneously disintegrates, liberating electrons and cosmic rays, while the neutron undergoes differentiation in the process of which electrons and positrons are formed.

In the second stage, atoms were formed by the condensation of sub-atomic particles, and Mr. McDonagh discusses the atomic structure of the ninety-two different elements against the background of his activity concept. He says that 76 elements—the metals—act as radiators, 10 elements—the non-metals—as attractors, and 6 elements—the inert gases—as storers of activity.

Passing then to the third stage, in which molecules were formed, Mr. McDonagh gives a very interesting and novel view of chemical combination and couples it with his interpretation of chemotherapy. His work in medicine has, he says, led him to conclude that there is only one disease and that the symptoms produced are the result of the worsting of the host's resistance by the invader. This resistance lies in the protein particles in the plasma, upon which every invader exerts its influence immediately it enters the body, and the actual effects observed are determined by the grades of dehydration and hydration to which the protein particles are subjected. Chemotherapeutic remedies are themselves " invaders, " and when they cure they do so by completing the cycle of physico-

* *The Universe Through Medicine.* By J. E. R. McDonagh, F. R. C. S. ( William Heinemann, Ltd., London. 25s. )

chemical changes that the protein particles undergo.

With the further condensation of molecules into colloids, we approach the confines of life, and the author goes into considerable detail in describing his views on the structure of plant cells and products, the differentiation of nucleus and cytoplasm, the origin of sexual reproduction, the functions of bacteria, vitamins and disease in plants. The separation of the sexes, and their attraction for one another, he assigns to the fact that the female exhibits the functions of attraction and storing, while the male possesses those of radiation and storing. The two reactive functions are antagonistic, yet attraction occurs because the aim of activity is to reach a stage of stability and to function as a storer.

In the last section, which most readers will find the most fascinating part of the whole book, Mr. McDonagh considers animal life and the life of man in the light of the theory carefully and elaborately built up in the earlier sections. He suggests that the first organs to be evolved were the digestive glands. As more and more organs were formed, intra-organic disharmonies became established which led to the progress of some and to the regress of others. The organs which progressed undertook other than digestive functions, while those which retrogressed became ductless. It is possible that the sex glands will in time become ductless. The last organ to have become differentiated is, in Mr. McDonagh's opinion, the cerebrum. The enormous pace at which this organ has developed has led to disharmony between man's psychical and physical mechanisms, and this lack of co-ordination may lead to the extinction of the human race unless steps are taken to control and prevent it. Education is one such step; its basis should be co-ordination, and the state of normality, particularly as regards health, should be inculcated in the mind of every individual from the cradle up.

Finally, Mr. McDonagh asks the questions, "Is man the last product of the condensation of activity to be generated?" and "Has he a hand in shaping his destiny?" To both of these questions his answer is "Yes."

The account here given of the main gist of the book cannot succeed in conveying an idea of the alluring by-paths which appear at every turn, and down which the author has evidently had some difficulty in restraining himself from conducting us. Neither can it give a just impression of the great factual content of the book, drawn from the author's apparently inexhaustible store. Even if Mr. McDonagh's theoretical framework may appear somewhat frail in parts, his treatise deserves to be widely read for these merits as well as for its thought-provoking originality.

E. J. HOLMYARD

# VIVISECTION OF INDIA*

Can the problem of Pakistan be a philosophical and academical subject ? It has been presented in so many forms that to an impartial spectator it seems to be fabricated rather than real. Yet it is a dangerous proposal and should be prevented from making any headway lest it bring disaster.

The idea of Pakistan arose on the plea that the Muslim interests would be jeopardised in a united India in which the Hindus formed a majority. But to judge from the newspaper reports the Muslim minorities in the provinces with Hindu majorities are far happier than the Hindu minorities in provinces with Muslim majorities.

" El Hamza " puts forward a claim for a separate Pakistan, including the Punjab, Baluchistan, Sind, part of Rajputana, the Hindu State of Kashmir and Jammu and the North-West Frontier Province, on various grounds, racial, religious, climatic, economic and other. He says little about Hyderabad ( Deccan ) and other states and provinces, though he talks admiringly of the " virile Bengalee " in spite of his being of the rice-eating race, for which " El Hamza " shows contempt when he warns Sikhs against being " overwhelmed by alien rice-eaters " and exhorts them to remain a minority in Pakistan. But the Sikhs probably will not forget the treatment they received from the Muslims in the course of history, until they were able to conquer the Punjab for themselves. If the British Government is really going to divide India, it will be but proper to make the Punjab a Simhastan or a Sikhistan, with Lahore as the capital, for the Punjab is known throughout the world as the land of the Sikhs and not as the land of the Muslims, and more Sikh blood than Muslim blood has been shed on that soil.

Why does "El Hamza" want Pakistan ? In order to find a national home for the Indian Muslims. But are the Indian Muslims a nation ? Not in the sense of being citizens of a national state. They do not form a nationality any more than the Christians do. Religion may be one important element of nationality, but it is not the most important. And what about the Sikh, Hindu and Christian minorities of Pakistan ? And what are we to do with the Hindu and Sikh states of Pakistan ? Similarly, what will happen to the Muslim princes and populations of Hindu India ? And what amount of misery will repatriation entail ? Is it worth our while ?

" El Hamza " urges that all the people of Pakistan belong to one race. This is questionable. But if they do and that racial unity is offered as an argument for separate nationhood, how can they freely mix with the Muslims of Malabar and of Bengal, who belong to different races, eat rice and wear a different dress ? One can easily tell a Punjabi Muslim from a Bengali or a Malabari Muslim. Either Pakistan is not meant for the latter or they have to be repatriated. In the former case,

* *Pakistan : A Nation.* By " EL HAMZA. " (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 3/- )

*Grave Danger to the Hindus.* By " AN OBSCURE HINDU. " ( The Harbinger Office, Puthiyara, Calicut. Re. 1/8 )

Pakistan is not really for all Indian Muslims and in the latter it is not meant for the Pakistani race. Muslims will remain in the other provinces and states and the minority problems will continue. And if these problems can be solved—and they will have to be solved—even the problem of a general Muslim minority can be solved without partitioning India. Some even say that the Muslims are not a minority at all, forming more than thirty per cent of the total population of India; and no community which forms more than twenty per cent of the total can claim minority rights.

Culture does not mean merely religion and its cult. Certain fasts and feasts may be common to all Muslims just as others are common to all Christians. But this fact does not make the Muslims a nation any more than it makes the Christians one. Culture lies in the appreciation of beauty, music and other forms of art, in the possession of moral qualities and the appreciation of their worth, in the feeling of the sublime and in fellowship with all humanity. In short, culture lies in rising above the brutal nature which man has in common with wolves and jackals. It may develop differently in different environments. The æsthetic state of a Mongol or a Negro may not be exactly that of an Aryan. If two races profess the same religion, it is not a rule that what appears beautiful to the one will appear so to the other. Often dress and food are determined by climate and ornamentation by racial features. Either way the Muslims are not one. A Malabari convert to Islam cannot also be converted to eating wheat except occasionally.

"El Hamza's" book does not impress the reader as unbiased. He has no good word to say about Hinduism and Gandhiji. The author's knowledge of the racial characteristics of the people of the Indian peninsula is not intimate and needs revision. His statement that all the people of Kashmir, the Punjab, Sind, the North-West Frontier Province and Rajputana are Aryans is obviously false.

That that part of India has less than twenty inches of rainfall, experiences extremes of climate, contains a desert, grows less rice and more wheat, has the largest number of camels and no coconuts, is all irrelevant to the claim for a separate state of Pakistan, The only argument that might be relevant is the need of a separate state for the Muslims if they really were a nation. But they are not.

Nationality, indeed, is not natural. That is, it is not something innate. It is the result of certain factors like language, race, religion, territory and so forth, But none of these factors by itself is decisive, though territory seems to be the most important. Behind and above all there should be the will of the people to be united, and where there is that will neither differences in language, nor in race, nor in religion can stand in the way. Nationality is a "will to co-operate." Toynbee says that "would-be nations must find their souls." Some time ago Sir S. Radhakrishnan declared that India was a nation seeking its soul. The soul has to be sought by discovering, if necessary by creating, the common bonds that unite the people. The real issue is: Is it advantageous to unite all the people of India into one Indian nation, or to divide them into the many

nations of Hindustan, Pakistan, Dravidastan, Bangastan, Rajastan, Maratistan and Sikhistan, each *-stan* independent of the others, raising tariff walls against them, and spending billions on armaments and war ? These many nations are not yet formed ; they do not yet exist. So long as the British are holding India against outside attack we may talk glibly of so many *-stans*. But after these proposed nations are brought arbitrarily into existence, if the British leave them to themselves, we shall feel the need for a united and single India which only can be a powerful state, respected by others and full of confidence in its strength.

So it is better for us to burn all schemes for the division of India. Nothing has been lost yet but some dangerous talk has been indulged in. The argument of some Muslims that Pakistan should be created because the Muslims want a national home, that the Maharaja of Kashmir should be deprived of his kingdom because the majority of his subjects are Muslims, but that Hyderabad should remain a Muslim State because the Nawab is a Muslim and, as he has no outlet to the sea, that part of Madras Province, including the City of Madras, should be made over to him and converted into a Muslim area, sounds chauvinistic rather than rational. And if Madras, Calcutta and Karachi become Muslim ports, then only Bombay remains for the Hindus, and that too not for Hindustan but for Maratistan. And the plea may not be wanting for asking that also for the Muslims, because Hyderabad may want a port on the Arabian Sea and Arabia has a religious significance for the Muslims. Such unconsidered utterances by some of the Muslims of India tend to create the gravest apprehension in the minds of the Hindus. Both communities may grow suspicious of each other and work for each other's ruin. And no patriotic Indian, whatever be his political views, can view this development with favour.

*The India of the future will not be a Hindu India or a Muslim India but an Indian India.*

To one with such an attitude even the " Obscure Hindu's " *Grave Danger to the Hindus* does not appear to be very far-sighted, though the excuse may be pleaded that it is written in self-defence.

The " Obscure Hindu " is a revivalist. He exhorts us to go back to ancient times, to follow everything our ancestors said and did. He is of an opinion that is gaining more and more strength, namely, that *ahimsa* or non-violence is not a Hindu creed, and that Lord Krishna in the *Bhagavad-Gita* never taught Arjuna to lay down arms. The Muslims taunt *ahimsa* as the creed of the timid and the coward. It is a peculiarly Buddhistic creed, but the wonder is that none of the Buddhist nations follow it. It is to be noted that the Samurai or the warrior caste of Japan belong to the Buddhistic Zen sect. A warrior has to be an ascetic ; if he wants pleasure he cannot risk life. And the Zen doctrines were found very suitable for him. Only, he does not want to destroy life wantonly and for selfish ends. *Ahimsa* is great. But it is only great politicians that can decide how far it is practicable in politics.

The " Obscure Hindu " should be read by all Indians ( including Muslims ) whether or not they accept everything he says. He warns the Hindu of the danger that awaits him if the moves of some of the Muslims succeed. And the Muslim reader will foresee the fate of the Indians if some of the members of his community persist in their activity. One is led to feel that, religion or no religion, the Indian must be happy. And if Swaraj means religion, and so conflict, war and misery, then better be without it. But religion need not be identified with Swaraj. To identify them would be going back by four centuries.

P. T. RAJU

# THE FIRST OF THE P. E. N. BOOKS *

From its inception in 1933, the P.E.N. All-India Centre at Bombay had in mind the publication of a series of brochures on the several regional Indian literatures. Then the Prague session of the International P. E. N. Congress accepted the invitation of H. H. the late Maharaja of Mysore, conveyed through the founder of the All-India Centre, Shrimati Sophia Wadia, to hold the Congress in India late in 1940. It therefore became urgently necessary for the All-India Executive Committee to devise means by which the delegates from abroad could be easily acquainted with the treasures of the classical Indian literatures as also with aspects of the recent Indian literary renaissance. The Committee decided to bring out the projected brochures on the Indian literatures before the 1940 session. Meanwhile Hitler intervened, and inevitably the Indian session of the International Congress had to be postponed till after the war. However, under the inspiring leadership of Shrimati Sophia Wadia, the P. E. N. All-India Centre has decided to push on with the venture, undeterred by the difficulties incident to the publication of books in war time.

The present plan seems to be to devote one volume to each important regional language besides one attempting an assessment of the contributions of Indians to English literature—twelve volumes in all. Shrimati Sophia Wadia, the General Editor of the Series, has secured the co-operation of scholars from all parts of India ; and if this first volume is an earnest of those to follow, one has little doubt that the P. E. N. Books on the Indian Literatures will phenomenally succeed in their twofold aim, of making the literary achievements of each linguistic group familiar to the other groups and to the outside world, and also of emphasising the cultural unity of India in spite of its apparently teeming versatility and variety.

Following the general plan of the series, Shri Barua divides his book into three sections. In "The History of Assamese Literature," he gives a rapid sketch of its course from its beginnings in the thirteenth century to the end of the eighteenth. Like many another Indian literature, Assamese literature seems to have been fertilized by a rich layer of translations from the original Sanskrit. Then came Sankar Deva ( 1449-1569 ), " the real founder of Assamese literature," and his distinguished disciple, Madhav Deva. After the heyday of the Vaishnavite Period, Assamese literature shot out in many directions—history, biography, allegory, romance, science, mathematics, what not ? The vicissitudes in the political life of Assam left their marks on the literature composed during the latter half of the Ahom Period.

In Section II, Shri Barua surveys the Modern Period. The Ahoms gave place to the Burmese, and the Burmese in turn to the British ; Bengali ousted Assamese from its official position in the province. Thanks, however, to the meritorious endeavours of the American Baptist Mission Press and to the pioneer work of men like

* *Assamese Literature.* By BIRINCHI KUMAR BARUA. Edited by SOPHIA WADIA for the P. E. N. All-India Centre (International Book House, Ltd., Ash Lane, Fort, Bombay. Re. 1/8)

Anandram Phukan and Laxminath Bezboroa, the embers of Assamese literature were kept alive, and soon they burst into sudden blaze. Towards the close of the last century, Assamese regained its official position, and the opening decades of the present century saw a very considerable measure of creative literary activity. As a result, Assamese men and women today are behind no linguistic group in India in their allegiance to letters and in the quality of their achievements.

In the third section, a forty-page anthology of representative specimens from Assamese literature is offered for the benefit of readers who know English but are (like the reviewer) ignorant of Assamese. The Dakar *vachans* which have the pointed brevity of a Japanese Haiku; the folk-songs that recapture the free and fragrant spirit of a bygone age; the soul-stirring ecstasies of Sankar Deva and Madhav Deva; Raghunath Chowdhury's insinuating melodies; Ambikagiri Roy Chowdhury's inspiring patriotic songs that are as opportune today as when they were composed—these and the other verse and prose specimens garnered here must whet the appetite of the reader for more and yet more of them.

Shri Barua writes easily and convincingly, and he has succeeded in giving a brief conspectus of Assamese literature to the eager outsider. The book is excellently printed and got up. Attractive hand-made paper has been used as jacket; and the book is bound durably in saffron khadi. Not the least of the attractions of the book is the map of India, with the Assamese area painted yellow : a suggestive and useful editorial contribution, this !

K. R. SRINIVASA IYENGAR

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*Great Prophecies about the War.* By CLARENCE REED. (Faber and Faber, Ltd., London. 2*s*. 6*d*.)

This is a titbit to amuse those who like to fit the cap of prophecy to the events most dear, because most near to them—those of their own period and country. After introductory examples we have the author's ingenious if not convincing interpretations of various predictions, one from a Polish Spiritualistic source, another attributed to St. Odile, some from the British Israelite movement, while Tolstoy and Nostradamus complete the tale. It can be entertaining to speculate in this way as to what is meant by other men's prophecies, but the serious student knows that these may be deceptive. The way for him lies first in the study of the periodic cycles of history. By such a study of the recurring events and tendencies of the past, he will acquire for himself the data needed to predict in some measure the series of their continuance into the future.

W. E. WHITEMAN

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# THE FAITH OF A BIOLOGIST *

Julian Huxley is at all times instructive. He has the capacity to interest without levity and to instruct without heaviness. This new volume covers a wide range of topics from the size of living things to mice and men, from the analysis of fame to the worthfulness of life, from eugenics and society to religion as an objective problem.

The reader will be taught to beware of the concept of *race,* and the confusion of that with the concepts of *culture* and of *nation* ; and greater caution will be acquired in evaluating the claims of environment *vs.* genetic endowment. He will learn the considerations which restrict size, *e.g.*, the mode of respiration, the habit of moulting, the restriction of available food supply where animals are slow-moving and so on ; he will also find that while "man is almost precisely half-way in size between an atom and a star, the biggest single organism is a quadrillion times larger than the smallest and the sun is almost precisely as much heavier than a big tree as the big tree is heavier than the filter-passer." While adaptation, natural selection, etc., are a few of the long-range trends of the growth of species, nature also exhibits many "frills and furbelows of non-adaptive accident...mere diversification abundantly but meaninglessly superposed on the adaptive meaning and slow advance of life." The reader will get some useful ideas on the science of society as an organism, the biological analogy being shown to be fruitful, in spite of the marked difference between cell and human individual, in that while the latter is more developed than the former, "human society is far less developed than its individual units." Further, "Man has entered a realm where things and experiences can have a supreme value in themselves even without subserving any purely biological needs." In man evolution "could become conscious" ; in this possibility lies what can make life worth living ; this valuable possibility of achieving "a sense of union with something bigger than our ordinary selves," this is the possibility to achieve salvation, a possibility which is still left to us despite the repudiation of God and immortality.

The student of philosophy will find the first essay on the "Uniqueness of Man" the most stimulating and, perhaps, the most provocative. The writer indicates not merely how man's capacity for conceptual thought, expressed in the possession of speech, tradition and tools, distinguishes him from the rest of creation, giving him superiority even over creatures endowed with wonderfully and elaborately organised instinct-apparatus, but also how man could have arrived at his place in the universe only along the path of evolution, which we are able to reconstruct now. Huxley's own words are worth quoting :—

> And conceptual thought could have arisen only in a multicellular animal, an animal with bilateral symmetry, head and blood system, a vertebrate as against a mollusc or an arthropod, a land vertebrate among vertebrates, a mammal among land vertebrates, Finally, it could have arisen

* *The Uniqueness of Man.* By JULIAN HUXLEY. ( Chatto and Windus, London. 10*s.* 6*d.* )

only in a mammalian line which was gregarious, which produced one young at a birth instead of several, and which had recently become terrestrial after a long period of arboreal life.

Yet, if the religious impulse views the force behind this wonderful work (*vicitra-racanā*) as spiritual, not merely physical, biological or even psychological, that impulse is to be sternly called to order, to be adjudicated on as to whether it is "intellectually permissible and socially desirable" and to be "harnessed to take its share in pulling the chariot of man's destiny"! It is this topsyturvydom that is provocative. The religious impulse, if it is truly such, envisages man and the universe as a whole, not piecemeal; it should harness others, instead of being harnessed; it should guide instead of being sat upon in judgment. The trouble with Huxley as with scientists in general is that, having got under way, they stand amazed at their own progress instead of marching on to the journey's goal. If man has reason, animals have instincts; but while man realises his endowment, there is no evidence that animals realise theirs; it is this realisation, not the endowment itself which constitutes man's uniqueness: and with this we have passed to a better knowledge of ourselves than as conceptual animals. The capacity for conceptual thought would make man just human, the narrow, ordinary self; escape from this even in Huxley's own sense of salvation is possible only because man is more than this, wider, deeper, more permanent in his satisfactions and less dependent in his needs, essentially beyond speech and thought, though the wielder of speech and tools. Man is unique, in short, not because, he is man, just as a bird is a bird or a reptile a reptile, but because he is more than man; the bird may not know that it is a bird, much less that it is God; man can know and does know, at least for fleeting instants, that he himself, like the whole universe, is God. In the grasping and the holding of this truth lies the salvation both of individuals and of society, not in the mere study of sociology or in eugenics or in the attempts to create a brave new world by the perfection of birth-control and artifical insemination.

S. S. SURYANARAYANAN

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*The Indian Constitutional Tangle.* By JAMIL-UD-DIN AHMAD. (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore. Re.1/4)

It is perhaps oversanguine to look to a partisan politician for an uncoloured picture but surely one is entitled to expect from him at least fair play, a dignified approach and freedom from personal invective—in all of which expectations the reader of this polemical work will be sorely disappointed. The proposed partition of India, which the author defends so zealously, must be a painful thought to every lover of that venerable land. But, the issue of "Pakistan" aside, the informed and equitable reader cannot but regret the gratuitous aspersions here cast right and left—on the Indian National Congress and its Muslim President, on the Congress Ministries and their Muslim members, and on Gandhiji.

One can only hope, for the sake of all concerned, that the writer's attitude of suspicion and distrust does not

reflect that of the All-India Muslim League Council, of which he is a member. We know that it does not represent that of all Indian Muslims, whose interest is ill served indeed by such a book as this. It is hard to be patient with partisanship and separatism in these days when breadth of sympathy and recognition of community of interests are such crying needs of India as of the world.

Ph. D.

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*Witchcraft.* By CHARLES WILLIAMS. ( Faber and Faber, Ltd., London. 12*s.* 6*d.*)

We all have the tendency to think the horrors of our own times unequalled in history and this book could usefully disabuse any mind of such conceit. Though the publishers disclaim any attempt by the author to make the reader's blood curdle, Mr. Williams is too able a writer not to evoke, willy-nilly, the nightmare atmosphere of the periods he describes.

Yet the book is unsatisfactory despite the care in setting out the picture from the "pagan" times of the Roman Empire, the dark ages, the noble trials, the "Malleus Malificarum" and the insanity of the persecutions, the Fire Philosophers' movement, the Salem outbreaks, down to the change in the public outlook in the eighteenth century. When he touches upon the metaphysics of the phenomena described so well, the phrases appear to have significance, but their content, like a very spectre of the thought, melts in one's grasp, leaving bewilderment as to what is really meant. "Satan fallen like lightning" is a phrase that fascinates him, but it is used merely as imagery that evokes an atmosphere. He does not seem to have met the universal interpretation of the myth of the fallen angels, any more than he has recognised the actual periodicity of the outbreaks of witchcraft and other phases of psychic development.

Yet there are many points of interest in the book, some of which it would have been good to have seen developed. One may be mentioned. He describes the four types of the early centuries who operated the supernatural powers in which all men then believed; first, the vile malefic wizards, secondly "the grander kind, such as the priestess in Virgil, learned in conjurations, who by knowing, as it were, the mathematical pattern of the universe, the proper balance of sound and movement, could control the heights and depths of things." Third were the astrologers and lastly, "some few to whom the magical art was indeed "high priestess of heaven" who, pushed on by a pure learning, followed in honour and chastity towards a sublime union with the final absolute power." Whatever Mr. Williams's ultimate beliefs may be, this theme would surely have been more worthy of his gifts.

W. E. WHITEMAN

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*Witchcraft.* By WILLIAM SEABROOK. (George G. Harrap and Co., Ltd., London. 10*s.* 6*d.*)

*You Can Speak with Your Dead.* By SHAW DESMOND. (Methuen and Co. Ltd., London. 3*s.* 6*d.*)

It was said in the 80's of last century that there were not in the West half a dozen people calling themselves "occultists," who had even an approximately correct idea of the nature of the Science they sought to master. The warning was also given that, with few exceptions, these students were on the highway to sorcery. This pungent comment comes to mind in reading this volume of Mr. Seabrook's. *Gupta Vidya*, with its foundation in altruism, is far removed from the unpleasant events here narrated. Mr. Seabrook is anxious to dismiss the supernatural as explanation of these studies in the power of Witchcraft in the world today, preferring to believe in that which he calls "induced suggestion." In his view, too, spiritualistic phenomena "all have a physical-mechanical origin," and the werewolf "is a pathological case, a hallucinated human being, like the vampire." Everything has to be judged from the stand-point of the five physical senses. The impression left on the mind is that the "civilised" West is not without its galaxy of *dugpas*, and that the dross of the medieval "black arts" is being revitalized by a sensation-seeking public in these modern days. The chapters on native African magic are of interest to the anthropologist. One of the appendices is devoted to Krishnamurti "living today in Hollywood, a friend of Aldous Huxley and other intellectuals."

There is ample evidence, historical and otherwise, for the existence in man of nervous and magnetic forces that act as vehicles for certain of his unseen powers. Mr. Seabrook could cease to shudder at the word "supernatural," if he would only concede the possibility of the extension of our knowledge of purely natural laws. None-the-less, his book is of value as an indication of the modern attitude towards his subject—not least, in its apparent failure to recognize the full ethical implications of the horrible practices he describes.

Mr. Shaw Desmond is one of the most popular writers today on psychical research. He does not pretend in this small volume to solve the many problems that face investigators in this field. It is questionable, however, whether the *olla podrida* of spiritualistic communications, and the continued encouragement of passivity, are not likely to lead to worse evils than exist at present. There is a brief chapter with reference to the world's general trends in the light of an "Aquarian Age."

B. P. HOWELL

## SHORT NOTICES

*Rice.* (All-India Village Industries Association, Maganvadi, Wardha. As. 12)

The chronic malnutrition of the Indian masses is a pressing national problem. They are ignorant of the science of nutrition, and education in the higher nutritive value of hand-pounded rice and in hand-pounding methods is very badly needed. A pertinent section brings home to the Government and to local bodies their responsibility—

for banning rice-mills and the import of polished rice or at least for discouraging machine milling by heavy license fees for rice-mills, if not, as found effective in the Philippines, by a tax upon the milled product. This is not an academic question. It involves the health and the vigour, even the span of life, of millions. By the correction of this one remediable evil the Government could make a more effective, if a less spectacular, contribution to the good of the country than all its railroad schemes have done.

E. M. H.

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*Legend of Lost Ring and Other Poems.* By B. RAMA RAO, M. A., F. G. S., Director, Mysore Geological Department. ( Published by the Author, Bangalore City. As. 12 )

*Lyrics and Sonnets.* By M. GILBERT. ( The Hosali Press, 6, Ulsoor Road, Bangalore. Re. 1/-)

Shri Rama Rao disarms criticism by his modest preface to this second collection of his verse. He need not apologize for straying from his vocation.

On the side of prosody and even of choice of words in the foreign medium the captious could find here much to criticize. Only by reason of its length could the eponymous ballad of Sakuntala justify its pride of place. Shri Rama Rao is at his most felicitous in blank verse, as in " The Genesis of Earth. " He has well described most of his poems as " of a purely descriptive type, almost devoid of any exalted emotional pictures. " Yet he is a poet at heart. He stands entranced before " A Sylvan Dawn " and claims to have glimpsed its soul, but he vouchsafes us only a vivid description of its outer beauty, when " the silhouette shrubs in silence shed their dusky veils. "

The contrast is striking between the robust extraversion of Shri Rama Rao and the introversion that finds expression in Mr. Gilbert's sonnet apotheosizing his tears as his greatest treasure and in his nostalgic longing now for his lost childhood and again for the silence and the solitude of the Sahara. Most of the latter's *Lyrics and Sonnets* are pleasant reading but they fall somewhat short of distinction. Here is reflection without profundity. The choice of words is generally pleasing but there is an occasional slip in syntax and even in spelling, and the rhythm is sometimes defective.

E. M. H.

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*Asphalt Road to Concrete Paradise.* By V. S. MUDVEDKAR. ( The Bombay Book Depot, Girgaum, Bombay ) The more men and women we have thinking things out for themselves, the greater the hope that individualism will survive the pressure to conform, which is being brought to bear so heavily on thought and speech in practically every part of the world today. It is not necessary to agree with all the detailed solutions so confidently presented here—the reviewer frankly does not—to recognize in these essays on a variety of subjects, political, social, economic, even dietetic, the mark of original and virile thought and of fearless expression.

Valuable features are the author's demand for food for all and his insistence that the interest of humanity as a whole be put ahead of petty personal interests and that goodness and greatness be appreciated without reference to country of origin.

E. M. H.

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*Replenishment from the Central Source by a New Method of Raja Yoga* : The Higher Mental Development explained in the light of the Esoteric Philosophy, By Basil Crump, Barrister-at-Law, Member of the Esoteric Yogacharya School of Tibet. ( Free on application to the author at P. O. Ranchi, B. N. R.)

# ENDS AND SAYINGS

*"_____ends of verse*
*And sayings of philosophers."*
HUDIBRAS

It is salutary for Britain to be reminded, as she was in mid-November by Sir Prafulla Chandra Ray's open letter to Sir Richard Gregory, President of the British Association for the Advancement of Science, that the justice of India's claim to nationhood is not the dream of political enthusiasts in India but a deep conviction in the heart of the overwhelming majority of thoughtful Indians. The latter could not wish for a spokesman more temperate or more frank than the great scientist, as rich in honours as in years, who in that letter pointed out on behalf of Indian scientists "that the object of science for the promotion of human welfare is not only frustrated by Fascism but also by Imperialism as it operates, for instance, in India and in other dependencies of Britain." He backs up his statement with specific illustrations.

A tree is known by its fruits and the extent to which science has been utilised for the progress and happiness of India would be revealed by the fact that after 200 years of British rule the percentage of illiteracy is 90, the average annual income is less than £5, the average expectation of life is 25 years and a ridiculously small proportion of the economic life of India is industrial. Cases of interference in academic life for non-academic reasons are not rare....

We, Indian scientists, urge other scientists all over the world to assert that the question of scientific reconstruction of society on the principles of freedom and justice for all should not have geographical limitations. We are convinced, as we hope you are, that the problem of the freedom, progress and happiness of mankind is indivisible in the modern world.

Noble words, and true, and as the Editor of *Science and Culture* assures us in his December issue, they express views "shared by all scientists in India." They must be shared by all men everywhere who accept the universal validity of ethical ideals and certainly by every Indian who in addition feels deeply for his country's plight.

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Self-confidence is the first step to that kind of Will which can make a mountain move. That full self-confidence modern India as a nation lacks and Sir C. V. Raman in his Convocation Address on November 28th at the Patna University did us all a service in holding up a mirror to the inferiority complex from which, in spite of the keenness of the Indian mind, too many of our people suffer. Courage, even audacity, the driving force which takes one anywhere, Sir C. V. Raman urged upon his audience. The antidote which he prescribed for our defeatist mentality was the recognition of the place which is rightfully ours as the inheritors of a civilisation glorious and great when most of the world was steeped in ignorance. Its achievements in the field of practical applications were great, but also in "communion with the Infinite." The true representatives of the human spirit, he declared, were not the famous conquerors ;—

The true creators of human civilisation are those immortals who have sought communion with Nature, who have sought to find from Nature her profoundest secrets and make them available to their less gifted brethren.

And it is well for us to remember that those creators include the devotee and the philosopher as well as the scientist, for what are religion and philosophy, like science itself, but the pursuit of Truth, the attempt to arrive, by one or by another road, at the nearest possible approximation to the Real? Sir C. V. Raman implied this common bond between the seekers after Truth when he declared that even in science " devotion is the passport to success. "

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The dignity of all work well done and the special responsibility of the educated for correct social attitudes were emphasized by Shri Prakasa, M. L. A., in his admirable address inaugurating the provincial Students' Conference at Allahabad on November 25th, which *The National Herald* (Lucknow) publishes. He traced much of our trouble to the false standard that holds only certain types of work as honourable and condemns as mean the useful labours that sustain life. India needs to take to heart his definition of true service as

to perform one's allotted task to the best of one's ability and capacity, undeterred by what others might say, content in the approbation of one's own conscience....If we are good scavengers or washermen, good tailors or carpenters, good peasants or workers, we would be making ourselves far more useful than in being indifferent lawyers or scheming officials.

It was an outstanding merit of the original division of castes in ancient India, in terms not of birth but of *gunas*, natural qualities, that it made each man conscious of his relation to society and of his responsibility for the commonweal. No caste is dispensable. Their harmonious functioning depends upon the faithful discharge by individual members of the duties appropriate to each. The principle is everywhere and always valid, whether or not we call the natural divisions of society "castes" as the Hindus do. And the attitude of the individual to his own work is of the first importance. As Sri Prakasa put it:—

If a sweeper felt that but for him the city's streets would be foul-smelling, if the washerman felt that but for him every person would have only dirty garments to put on, if the tailor felt that but for him the world would be naked, if the peasant felt that but for him the world would remain hungry, if the carpenter felt that but for him there would be no houses to live in his profession would attain a dignity that is unknown today....

Let us forget that the only worthy thing for an educated person to do is the government service or law, and the only thing worth becoming is a political leader. Educated persons can do practically anything, and do it well too, if only they will....If we have good workers and good citizens in every department of human life—educated persons doing every piece of work, taking pride in it and feeling the joy of it—we should be a very different people indeed.

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Whether we like it or not, India is in the process of being industrialized. Of the four primary requirements for industrial production—men, materials, money and the *entrepreneur*—India has an embarrassing preponderance of the first. Labour is a drug in the market. There is no dearth of raw materials but capital is relatively scarce and the avenues for the productive employment of India's immense man-power are limited. The tide is rising inexorably, but the trend to urbanization which the latest Census brings out is not a

wholesome one, for one reason because the poor housing conditions in the cities mean that many urban industrial workers are living separated from their families in the villages, a proletariat ripe for the demagogue. The rate of increase in the population in the last ten years is reported particularly marked in cities of 100,000 or more inhabitants.

Dr. Sudhir Sen believes that wise planning can obviate much of the suffering which attended the industrial revolution in the West. In Publication No. 1 of the Visva-Bharati Research Studies—*Conflict of Economic Ideologies in India : An Attempt at Reconciliation* —he essays the thankless rôle of arbitrator. His solution will perhaps appeal little to either the charkha enthusiast or the advocate of rapid industrialization, but his approach is temperate and his conclusion not unpromising. He recognizes the initial need for the handicrafts of which the charkha is the accepted symbol, but he urges that an increase in the national income is of the first importance in a country so poor as India. The problem for the economic planners here is how to secure the maximum increase of national wealth consistent with the fullest possible utilization of labour.

Dr. Sen's proposal of decentralizing industry has much in its favour. He visualizes for India factories in the rural districts, or in small towns, and short working-hours—perhaps two shifts—to enable the workers to cultivate their fields. Employment in the village factory would thus be virtually a subsidiary industry for the farmer, more remunerative than handicrafts and, like them, enabling the villager to remain in his own setting. Dr. Sen meets the charkha advocates on another point—the recognition of the desirability of regional production, for consumption, as far as possible, in the neighbouring area.

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Sir Tej Bahadur Sapru in his Convocation Address at Benares, which *The Searchlight* for 2nd December reports, urged upon the universities as a primary duty in the development of our national life the bringing about of a synthesis of Indian culture.

> While it is correct to say that there is such a thing as Hindu philosophy and such a thing as Muslim philosophy, it is absurd to maintain in the year 1941 that there is such a thing as a purely Hindu culture and such a thing as a purely Muslim culture. As time has gone on in our history there has been a remarkable blending and fusion of the original Hindu culture with that culture which is popularly called the Muslim culture but which is clearly traceable to countries like Persia and to a certain extent Arabia...The last two hundred years of association with the West have also profoundly affected our mode of thinking and even our mode of life.

He suggested as the main questions for all thoughtful men to consider, how, as Disraeli once put it for England, the elements of the nation are to be blended again together and in what spirit that reorganisation is to take place. The spirit of genuine compromise must indeed be present, as Sir Tej brought out in his consideration of our political problems, but equally necessary, we submit, is discrimination between the superfluous elements in each contributory factor and those in each which cannot be spared without impoverishing the cultural blend. No fear of irreconcilable clash between the latter : Truth cannot contradict Truth, though two truths may be complementary to each other.

But there must be as sleepless a zeal to conserve all that is of worth in the religion and the culture of others as in one's own. There can be no division in any fundamental sense between men of good-will imbued with such a spirit of mutual understanding and mutual appreciation, who own their first allegiance to Truth, wherever found. " The seekers of the Light are one."

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The joint September and October number of *The Penal Reformer* ( Lucknow ) is devoted to the problem of reclaiming the Criminal Tribes, a problem most acute in the United Provinces, where about fourteen lakhs of men, women and children belong to groups which traditionally regard crime as a legitimate profession. Over 40,000 of these are registered criminals. Assassins can be hired from their ranks for a small fee; three years ago two hundred murders in the United Provinces were officially ascribed to " professional murderers. " In 1938 it was estimated that in the United Provinces alone they stole property worth rupees thirty lakhs. There were in that year 34,000 cases of burglary and 3,400 cases of cattle-lifting. Bombay and the Punjab and other provinces face the same problem though their criminal-tribes population is smaller. There is general agreement that " there is no race of congenital criminals " and that the best hope of reform lies in the education of the children along right lines; several writers would remove them inexorably from their environment, permitting contacts with parents only under definite restrictions—a stringent measure which would seem to entail disproportionate distress if the estimate of Major P. C. W. Merry is correct that the really flagitious characters in the Criminal Tribes Settlements constitute not more than five per cent of their population. It is quite understandable that the moral influence of that small percentage should be devastating among the youth of the whole community, but why not remove the evil influence instead of its innocent potential victims? We do not evacuate a town when a contagious disease breaks out, but only isolate the sufferers.

A few points of special importance emerge from the recommendations for rehabilitating the members of these tribes. One is the contribution of economic causes to the criminal tendencies of these people. A traditional leniency towards crime and the rank inadequacy of income of the working-classes make a bad combination. *The Annual Report on the Working of the Reclamation Department* for 1940 warns that

> if proper arrangements to enable them to improve their economic conditions and to adapt themselves as law-abiding citizens are not made, there is every likelihood of the free members of the tribe once again reverting to crime.

As one writer puts it, " We tell the child not to steal, but we do not provide for all his requirements and eliminate the need for stealing. " It is emphasized that efforts at educating the younger people of the Criminal Tribes will be futile unless they are assured of suitable and remunerative employment. The cost of rehabilitation, by education, by settling adults on the land, etc., will be considerable but the cost of failure to rehabilitate these people will be incomparably greater.

Another point made is the necessity

of restoring their self-respect, which in the education of the young involves avoiding a patronizing attitude, not reminding the children of their undesirable antecedents, etc.

Three of the six Criminal Tribes Settlements in the United Provinces are run by the Salvation Army, in connection with which side-stepping by the Government of what is obviously its own responsibility a comment of Shri Sampurnanand, former Minister of Education in the United Provinces, is of interest :—

> Personally, I am rather dubious about religious associations, no matter what their religious label, because their primary interest in the saving of souls is apt to make them a little oblivious of things more obviously mundane.

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The Young Men's Hindu Association of Bombay set an excellent example in sponsoring, on November 29th, a celebration of the Gita Jayanti ( the Birthday of the *Gita* ) that was in thorough harmony with the universality of that ancient Scripture of the Soul, inviting a Christian, a Vedantist, a Muslim and a Parsi to speak on the *Bhagavad-Gita* at a public meeting presided over by Sophia Wadia of the United Lodge of Theosophists. All of the tributes to the *Gita* were noteworthy, one speaker impressed most by its emphasis on Duty, another by its stress on Renunciation and a third by the sound basis which it offers for Universal Brotherhood in its teaching of the One Self in all beings.

Prof. A. M. Moulvi of the Ismail College, Andheri, the representative of Islam, in evaluating this great work, to which no group can justly lay exclusive claim, made several important points. First, what should be the aim of representatives of different faiths in coming together to put before the public their different points of view on religion—"to find out the highest common factor and thus create an atmosphere of good-will, peace and harmony which is the need of the day." He laid down accommodation as a major aim of education—" ability to see and to appreciate the point of view of others," and proved his own adherence to this ideal by recognizing in the *Gita*

> a book of mysticism for the Christians, of Sufism for the Musalmans and of Vedantism for the Hindus. It satisfies the need of people of all tastes at all times. To a materialist it is a treatise on Duty. To a spiritually minded person it is an alchemy that converts base metal into gold. It is a divine fire that consumes all that is dross in man and illumines his being from within and without.

Professor Moulvi traced some of the striking parallels between the teachings of the *Gita* and those of Sufism. Religion, he declared, was a means to an end, not an end in itself; if any devotee of any particular religion were to make, like Arjuna, an earnest search for truth, he would surely come at length to see God wherever he looked, within and without.

If such tolerance and breadth of outlook could only spread, the old unhappy quarrels between the followers of different faiths would in no long time fade from our memory, and religion, which, thanks to its exploiters, now divides man from man, would take its rightful place as a unifying force, an inspirer of brotherly feeling, a spur to righteous living, an enkindler of heart consecration.

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Science cannot be allowed to evade responsibility for the misuse of find-

ings which bear their destructive potentialities upon their face. The claim made by Dr. R. C. Roy on November 16th in his Presidential Address at the annual meeting in Patna of the Bihar Branch of the Institution of Chemists ( India ), which *The Searchlight* reports, that "poor old human nature must take the blame" is rather disingenuous, as is his statement that

although it is better to keep powerful weapons from irresponsible hands, the only realistic solution is to eliminate the irresponsible.

The "elimination" of irresponsible individuals might present some conscientious difficulties to any but a Nazi mentality. But the fact that irresponsibility is even more characteristic of aggregations that of individuals proves Dr. Roy's solution fantastic. Most civilized individuals, it may safely be assumed, are sufficiently mature morally to be entrusted, say, with knives, without risk of mayhem. But group morality too often lags far behind the ethical standard of the majority of its units. In the melting-pot of organized society, the solid metal tends to be submerged while the dross rises to the top like scum. The heartlessness of corporations, the greed and the ruthlessness of imperialist nations are notorious.

The law of the jungle in trade, with its sardonic *caveat emptor*, is out of date. The State is there to trim the cheater's claws. But, until war between nations is correctly branded as mass murder, the State will never move against the scientist who, in making public discoveries obviously apt for destruction is giving, not stones, but sticks of dynamite, for bread.

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Dr. J. C. Ghosh, the Director of the Indian Institute of Science at Bangalore, writing in *The Scholar Annual 1941* on "Science in Modern Life" recommends "a central thought" to the educated youth in every land, *viz.*,

It is not enough to provide mankind with tools of progress. It is a much higher task to teach them how to use these tools.

He admits that "men of science cannot escape the moral responsibilities even for the evil fruits of their labours," but he suggests that a solution of the present moral chaos may lie in the joining of "every man of good will and understanding...in a great educative effort which will prevent the forces developed by the pursuit of science from being used for the destruction of civilised life."

The texts for such an educative effort are, of course, ready to hand in the world's great scriptures, but science itself, as he brings out, has an important contribution to make to right thinking, in the mental discipline, the dispassionate honesty which it imposes on its votaries.

Science teaches that it is a crime to declare a moratorium on intellectual honesty even in times of war.

A noble contribution, but we suggest that science has an even more vital lesson to teach us all—*i. e.*, the inexorability of the law of cause and effect which governs in the laboratory no more exactly though sometimes more perceptibly than in the activities of men. Science can perhaps best help to save civilisation by dwelling on that law and on its implications in the lives of nations as of individuals. If once that basic concept is generally grasped, conviction will dawn of the truth of W. E. Channing's assertion that "no greater calamity can befall a people than to prosper by crime." The wide-spread acceptance of that aphorism would spell the end of imperialist exploitation no less than of war.